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CASE
OF THE
JEW S,
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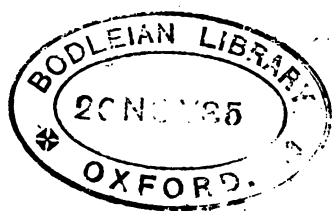
With Respect to

CHRISTIANITY.

By the Author of DEISM Refuted.



LONDON:
Printed in the Year MDCCLV.



T H E
CASE of the *J E W S*, &c.

I. **B** Rethren, my Heart's Desire and Prayer to God for *Israel* is, that they might be saved. In a former Discourse, wrote against the *Deists*, equal Enemies to you and us, who deny all *instituted* and *revealed* Religion, I have justified the *Truth* of yours, while I have asserted that of the *Christian* Religion. They both stand upon one Bottom. They only, of all the *Revelations* that ever were pretended in the World, can shew the four *Marks*, which do infallibly Demonstrate the *Truth* of any *Matter of Fact*, where they *all* do meet. And the Consequence is as plain, that if the *Revelation* of *Moses* be true, that of *Christ* must be true also. And you can never demonstrate the *Truth* of the *Matters of Fact* of *Moses* by any *Arguments* or *Evidences*, which will not as strongly evince the *Truth* of the *Matters of Fact* of *Christ*: And, on the other hand, you cannot overthrow the *Matters of Fact* of *Christ*, but you must, by the same Means, destroy those of *Moses*. So that I hope you are involved under the happy Necessity, either to renounce *Moses*, or to embrace *Christ*.

But if you will allow (as some of you have done) that the *Matters of Fact* of our Lord *Jesus*, as recorded in the *Gospels*, are true; but will contend, that this does not infer the *Truth* of his *Doctrine*, because, as may be alleged, those seeming *Miracles* which he wrought were done by *Magic*; then I beseech you, how will you rescue the *Miracles* of *Moses* from the same Objection? The Comparison, in this Case, must lie betwixt the *Miracles* of *Moses* and of *Christ*. And I believe you will not deny, but that those re-

corded in the *Gospel* are full as great as those in *Exodus*.

II. If the *Deists* think to come in here betwixt us, and conclude *both* to be *false Miracles*, at least that we cannot be *sure* they are *true Miracles*, because, as they philosophize, we do not know the Power of *Nature*, and consequently cannot know what *exceeds* it;

Ans. 1. This is an Objection not against the *Miracles* recorded of *Moses* or of *Christ*, but against all *Miracles*; and putting it out of *God's* Power to shew any *Miracle*, that ought to be believed of *Man*: which is a Contradiction to the Principles of the *Deists* themselves, who allow an *eternal Being*, of *infinite Power*; and yet, by this, would put it out of his *Power* to make any *external Revelation* to *Men*.

2. But, in the next Place, their *Philosophy* is not good. For though we could not know the utmost Stretch of what *Nature* can do, yet it will not follow, that we cannot know what is *contrary* to *Nature*, in those Works of *Nature* which we do know. For example; Though I cannot tell all the whole *Nature* of *Fire*, and all its *Operations*, yet this I certainly know, that it is the *Nature* of *Fire* to *burn*; and therefore, if proper *Fuel* be administered unto it, it is contrary to the *Nature* of *Fire* not to consume it. Thus when *Ananias*, *Azarias*, and *Misael*, were thrown into the *burning fiery Furnace*, if that *Matter* of *Fact* be true in all its Circumstances, as it is related in the third *Chapter* of *Daniel*, we can be sure that there was a Stop there put the *natural Power* of the *Fire*; which is a *Miracle*. We can be as sure of it as of any thing we either *see* or *hear*. So that the same *Scepticism* which these Men advance against *Miracles*, will as much take away the Certainty of our outward *Senses*; which is the only *Postulatum* they would have taken as *undoubted*; and to which they reduce all the *Certainty* of which *Mankind* is capable; giving to themselves, by their great Sense, little Preheminence above the Condition of *Brutes*; to which they would degrade all the rest of the World with themselves. And some
of

of them have shewn their Parts, in witty *Satires* upon this Subject. But let us leave them with the Company they have chosen, and return.

As sure as we can be that it is the *Nature of Fire to burn* (though we may not know every thing else it can do), so sure we can be, that it exceeds the Power of *Nature* to raise the *Dead*, by the *speaking of a Word*; to cure the *Lame, Blind, &c.* by the same Means, or the *Touch of one's Finger*, without any other Application.

III. Now then, the *Miracles* recorded of *Christ* being as great as those recorded of *Moses*, and carrying along with them the same *Evidences of their Truth*, deduced down from that Time to this, what Reason can be given for the *believing* of the *one*, and yet *rejecting* of the *other*? There can be none, my Friends; only there are some *Prejudices* under which you labour, that stop your Way towards *receiving* of the *Truth*, which you cannot *deny*, as conceiving it inconsistent with your *Interpretation of some Texts* in your *Law*.

But ought you not rather to suspect your *Interpretations* (especially where the Words will favourably bear another) than to reject such an *Evidence* as must undermine your *Law* itself, and destroy its *infallible Certainty*, by disowning the same, in the *only Case* that carries the same *Demonstration* along with it? God cannot *contradict* himself; and therefore would never have set his own *Seal* (which it is not possible to *counterfeit*, as before is shewn) to the Truth of the *Gospel*, if it did, in the least *Foot*, *contradict* or *destroy* the *Law*. Therefore it behoves you well to consider, whether those Things that you take for *Contradictions*, are such. In order to which,

1. Consider the Difference betwixt *destroying* and *fulfilling*. The *Fulfilling* of a *Prophecy* is not its *Destruction*, but *Completion*. So of all *Types* or *Shadows*, which point at Things to come: When the *Substance* is come, the *Shadow* ceases of course.

Now, if the *Messiah* was *prophefied* of, and *typified* in the *Law*, then his Coming will indeed put an End to these; but not by way of *destroying*, which would be

contradicting; but of *fulfilling* them, which is *confirming* and attesting to the *Truth* of them. And I suppose you are not ignorant that our *Messiah* did not pretend to *destroy* the *Law*, but to *fulfil* it; and did most strongly *assert* and *confirm* it, to the least

Matth. v. *Yet*; and did *fulfil* it in every Circum-
 17, 18, 19. stance, even to *his* suffering *without* the
 Luke xvi. Gate, to answer the burning of the *Body*
 17. of the *expiatory Sacrifice* without the *Camp*,
 Heb. xiii, &c. That (as himself said) *all Things*
 12. *might be fulfilled, which were written in the*
 Lev. xvi. *Law of Moses, and in the Prophets, and in*
 27. *the Psalms, concerning him.* Some of which
 Luke xxiv. are repeated hereafter, *See*. XII.

44. 2. But I will carry this Argument further. That not only there is no *Contradiction* to the *Law*, in the *Gospel*, but that the *Law* cannot be *true*, unless you allow the *Truth* of the *Gospel*. For no other Way possible is there to reconcile the *Promises* made in the *Law*, but as they are *fulfilled* in the *Gospel*; of which let me give some few Instances, out of many.

1. *The Sceptre shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come: And unto him shall the Gathering of the People, or Nations, be.*
 Gen. xlix. 10.

This the *Chaldee* and *antient Jewish Interpreters* do understand of the *Messiah*.

And the *Sceptre* being long since departed from *Judah*, and no other *Messiah* come, but our Lord *Jesus Christ*, to whom the *Gathering* of the *Nations* or *Gentiles* has been; the *Rabbies* of the *Jews*, since his *Coming*, have strained their *Wits*, to invent *Salvos* and *Evasions* for this *Prophecy*. Some of them say, that by *Shiloh* here was not meant the *Messiah*, but *Moses*: Others say, it was the *Tabernacle* at *Shiloh*: But others, thinking these *Interpretations* not tenable, and that it cannot be denied to be meant of the *Messiah*, have fenced about the word *Sceptre*, which they contend to be a *Rod*, not of *Rule*, but of *Correction*, which should
 not

not depart from *Judah*, till *Shileb*, or the *Messiah*, should come. Others, not liking this, allow it to be a *Sceptre of Government*; but then turn it this Way, *viz.* That the *Sceptre* should not *finally*, or for *ever*, depart from *Judah*; because the *Messiah* should come, that is, to *restore* it. But this being an *altering*, instead of *expounding* the *Text*, others, seeing there could not be any tolerable *Evasion* made from the Words of the *Text*, have boldly adventured upon a new Way of satisfying it, *viz.* That the *Sceptre* or *Dominion*, is not yet *departed*, that is, not *totally*; for that some of them have, somewhere or other, some Share or other of *Government*, or *Jurisdiction*, more or less; at least some that have, one Way or other, descended from the Tribe of *Judah*, though it may not be known.

I will not take up Time to examine or disprove these Pretences. They carry Guilt in their Face: And being all contradictory to one another, shew to what a Confusion the *Jews* are brought, in forcing their Way through the plain *Predictions* of the *Messiah*; of which I will go on to more Instances.

2. Thus saith the Lord, David shall never want a Man to sit upon the Throne of the House of Israel. Neither shall the Priests the Levites *Jer. xxxiii.* want a Man before me, to offer Burnt-offerings, and to kindle Meat-offerings, and to do Sacrifice continually—Thus saith the

Lord, If ye can break my Covenant of the Day, and my Covenant of the Night, and that there should not be Day and Night in their Season; then may also my Covenant be broken with David my Servant, that he should not have a Son to reign upon his Throne, and with the Levites the Priests, my Ministers. Now is all this gloriously fulfilled in our *Messiah*, the Son of David; who is made Lord of Heaven and Earth, and of whose Kingdom there shall be no End. But without this, how is this Prophecy fulfilled? What Son of David can you produce, who now reigns over the House of Israel? And as for the Covenant with Levi, that is as much broken; for, instead of Sacrifices continually, you have not now, nor

have had since the Destruction of *Jerusalem*, near 1800 Years, any *Sacrifice* at all. But if you understand these *Prophecies*, as of the *Kingdom of the Messiah*, so of his *Priesthood*, of which that of *Levi* was a *Type*, and fulfilled in it, then is this *Prophecy* exactly accomplished in the *Evangelical Priesthood*, which our *Messiah* has instituted; and which, we doubt not, will, according to the utmost Extent of this *Prophecy* of it, last as long as the *Covenant of Day and Night*; that is, as our *Messiah* has again given us his Assurance, even unto the End of the World; and that the *Gates of Hell* shall

Matth. never be able to prevail against it. Some
 xxviii. 20. of the *Jews* pretend, that *David* will be
 xvi. 18. raised from the Dead, and made immortal,
Limborch. to fulfil this *Prophecy*. But others, re-
 Collat. p. jecting this Interpretation, say, that this
 73. is to be meant of the Time after the
Messiah, &c. That after the *Messiah* shall

come, of the Seed of *David*, there shall be no more Want of his Seed, to rule, &c. But the Words of the Text are, that *David* shall never want a Man to sit upon the Throne of the House of *Israel*: And putting to this, after the Coming of the *Messiah*, is adding to the Text. And the like Liberty would leave nothing certain in any Text of the Bible, or in any other Writing. The next I produce is,

3. That most exact Description of the
Isai. liii. Death and Sufferings of the *Messiah*, with the Reason of it, viz. as an Expiation and Satisfaction for the Sins of the People.

And how forced and foreign is that Interpretation which some of your modern *Jews* have put upon this Chapter, on purpose to avoid the plain Proof of our *Messiah* therein! As if the Person there spoken of were not any particular Person, but only a Description of the People of the *Jews* in the Name of a Person; of their present Dispersion through all Nations; with the Contempt and Misery which they suffer; and withal, their making many *Proselytes* to their Religion, in this their Dispersion.

For

For their many *Profelytes*, we hear not of them. If the *Jews* keep their own Ground, it is the most that, in your present Circumstances, you seem to expect; and would be well content to compound for it, not only *here*, but in all the Countries whither you are dispersed. What *King*, what *Nation*, have you converted? Nay, in our Part of the World, what *Family*, what *Persons*? And we hear as little of it from other Parts. You boast of many in *Spain* and *Portugal*; but they conceal it, and we know them not. But the flowing in of the *Gentiles* has been to the *Christian Church*. And only so can the Promise of it to *your Church* be verified; that is, as *yours* was a *Type* of *ours*, or as *ours* is truly *yours*, fulfilled and continued in the *Reign* of *your Messiah*, pursuant to all the *Prophecies* which went before of him. Therefore, by all that has yet appeared of *your Dispersion*, it is as a just *Punishment* for your own *Sins*, and not for the *Conversion* of the *Gentiles*. But how for their *Conversion*? When your learned *Jew* confesses (as quoted) That you have no Arguments against the *Gentiles*, nor can convince any of them. And in all the *Prophecies* of this your *Dispersion* (some of which are recited, *Seet. xi.*) there is nothing told of the *Conversion* of the *Gentiles*, as thereby designed, but only as a *Punishment* of your *Iniquity*; and, at the length, for your *Conversion*, as well as that of the *Gentiles*: As, That *Jer. xxxiii.*
 God will have Mercy upon *you*, and cause 26.
your Captivity to return: That the *Re-* *Isai. lix. 20.*
deemer shall come to *Zion*, and turn away
Iniquity from *Jacob*: And, in the mean time, that *you*
 should be *rejected* for your *Wickedness*, and another
 People chosen in your Place. For thus it
 is said to you: But ye are they that forsake *Isai. lxxv.*
 the Lord—Therefore I will number you to 11 to 16.
 the Sword—Because when I called, ye did
 not answer; when I spake ye did not hear—(ye did not
 hearken to the Words of the Lord, in the
 Mouth of that Prophet whom he told you *Deut. xviii.*
 he would send. Therefore, thus saith the 18, 19.

The Case of the Jews.

Lord God, behold my Servants shall eat, but ye shall be hungry; behold my Servants shall drink, but ye shall be thirsty: behold my Servants shall rejoice, but ye shall be ashamed: behold my Servants shall sing for Joy of Heart, but ye shall cry for Sorrow of Heart, and shall howl for Vexation of Spirit. And ye shall leave your Name for a Curse unto my Chosen: For the Lord God shall slay thee, and call his Servants by another Name. How literally is this fulfilled! God hath chosen the Christians in your Place; and called his Servants by another Name. Not that you should be finally rejected, but till the Fulness of the Gentiles shall come in: And then shall you be converted by them, and not they by you. Therefore are you fatally deluded, who attribute to yourselves, and to your present Circumstances, all that Righteousness which is spoken of the Messiah in the 53d of Isaiah. As, By his Knowledge shall my righteous Servant justify many, &c. Was it for this End that God foretold your Dispersion? No; but for your grievous Iniquities, and for your own Conversion: As said by a Prophet of your

own; Yet will I leave a Remnant, that ye may have that shall escape the Sword, among the Nations, when ye shall be scattered through Countries: And they that escape of you shall remember me among the Nations—Because I am broken with their whorish Heart, which have departed from me—And they shall loath themselves for the Evils which they have committed in all their Abominations: And they shall know that I am the Lord, and that I have not said in vain, that I would do this Evil unto them.

Chap. xii. Again; They shall know that I am the Lord, 15, 16. when I shall scatter them among the Nations; and disperse them in the Countries: But I will leave a few Men of them—that they may declare of their Abominations among the Heathen, whither they come; and they shall know that I am the Lord: That is, you Jews shall know. It is to convince and convert you, that you shall be so dispersed, as

Amos ix. you are this Day. Again; Are ye not as 7, 8, 9. the Children of the Ethiopians unto me; O

Children

The Case of the Jews.

II

Children of Israel, saith the Lord? Behold the Eyes of the Lord God are upon the sinful Kingdom, and I will destroy it from off the Face of the Earth; saying that I will not utterly destroy the House of Jacob, saith the Lord: for so I will sift the House of Israel among all Nations, like as Corn is sifted in a Sieve; yet shall not the least Grain fall upon the Earth.

You shall be preserved in your *Dispersion*, in order to your *Repentance*; not for your *Holiness* to convert the Nations, for you are called *the sinful Kingdom*, and as *Children of the Ethiopians*. And God will choose other Hands to raise his Kingdom among the Heathen; *In that Day I will raise up* ver. 11. *the Tabernacle of David that is fallen—*

That they may possess the Remnant of Edom, and of all Heathen which are called by my Name, saith the Lord that doth this. See that fulfilled this Day. Where are the Heathen that are called by the Name of the Lord? Who does possess them, but our *Messiah*, the Son of David, by whose Name they are called *Christians*? In vain therefore do you expect the Heathen to be converted by you. You see it done already, by those whom God has chosen in your room; and who now seek to convert you, by persuading of you to hearken to *Moses*, and your own *Prophets*: Who have told you of this Conversion of the *Gentiles*, while you remain in your *Obstinacy*. *I am sought* Isa. lxxv. *of them that asked not for me; I am found* 1, 2.

of them that sought me not: I said, behold me, behold me, unto a Nation that was not called by my Name. But unto Israel he saith, *I have spread out my Hands all the Day unto a rebellious and gainsaying People.* Yet you would attribute great *Holiness* to yourselves in this your *Dispersion*, even all that which is spoken of the *Messiah* in the 53d of *Isaiab*.

I have insisted thus long upon it, because this is all you have to say against that wonderful *Prophecy* of the low, outward *Appearance* of the *Messiah*, when he should come; and of the End of his Coming; not fight-

ing (as you expect) but *suffering*; not *conquering* Men with the *Sword*, but, as it is there expressed (ver. 10.)

Giving up his Soul, an Offering for Sin, whereby to redeem us from that *Death* denounced

Gen. ii. against *Sin*; and so *conquering* him that

17. had the *Power of Death*; that is, the

Devil; to whom we were in *Bondage*, ly-

ing under the *Curse*, of which he was made the *Executioner*.

And this (till the Time should come) was *shadowed* out to us in several *Types* and *Representations* of it, not only in your *Law*, which was but *one* of them; for *Sacrifices* (the most express *Type* of the *Death* and *Sacrifice* of the *Messiah*) were instituted up-

Gen. iii. on the first *Sin* of *Man*; and the *Promise* of

15. the *Messiah* then given, and his *Conquest* of the *Serpent*; and were practised by *Cain*,

and *Abel*, *Noah*, *Abraham*, &c. before the *Law*, but most lively expressed in the *Sacrifice* of

Gen. xxii. *Isaac*; upon which the *Promise* of the

18. *Messiah* was again renewed to *Abraham*.

This *Salvation* by the *Messiah* was likewise prefigured by the *Saving* of *Noah* and his *Family* in the *Ark*; as by your *Passage* through the *Red-Sea*, and *Deliverance* out of *Egypt*: Particularly by the *Erection* of the *brazen Serpent*, as of *Christ* upon the *Cross*; and your *Salvation* only by *looking* upon that, as ours by *Faith* in him. But these *Types* may be over-valued, when we rest in them without looking forward to what they represent. Therefore *Hezekiah* broke that *brazen Serpent* to pieces, and called it *Ne-*

2 Kings *bushstan*, a contemptible Name; that is,

xviii. 4. only a Bit of *Brass*. And God expresses himself with as much *Indignation* against

your *Sacrifices*, as insufficient of themselves to recon- cile to him. In which Sense he declares that he *bates*

them; that they are a *Trouble* and an *Abomi-*

Isai. i. 11. *nation* to him, and that he is *weary* to

to 15. *bear* them; and that he will not *accept* of them, or *has required* them, as a *Satif-*

faction

faction for Sin. What is it then that he will accept? Even the *Messiah*, for whom a *Body* was prepared, in which he was to make that *Psaln xi.* *Atonement*, which the *Bodies of Beasts* 6, 7. could not; and which is very particularly described in the liii. of *Isaiab*; and cannot be applied to the *Jewish Nation* (as they would now turn it) under their present *Sufferings* and *Calamity*. It is said, ver. 12. *He bore the Sin of many, and made Intercession for the Transgressors.* Do the *Jews* make *Intercession* for the *Gentiles*? Or how do they bear their *Sins*? It is said, ver. 9. *He had no Violence, neither was any Deceit in his Mouth*; yet it pleased the Lord to bruise him, &c. But what is more recited out of your *Prophets*, and much more could be added to the same Purpose, shew plainly, that you have been *bruised* for your own great *Wickednesses*. And the Opinion of your own *Righteousness* is not the least Part of your *Delusion*.

But you oppose yourselves, and set up contrary Pretences. For when you come to give an Account why your *Messiah* has delayed his Coming so long beyond the Time which was limited by the *Prophets*, you have no other Answer, but that it is because of your *Sins*. And they must be *Sins* more than ordinary, which have provoked God to break his *Promises*, so oft repeated, concerning the Time of the *Messiah's* Coming. So that here you make yourselves the greatest *Sinners* that can be. But in Answer to *Isai.* liii. then you are *righteous* altogether, and there is no *Deceit* in your Mouth! your Nation is the *righteous Servant of the Lord* there spoken of! But of that *Servant* it is said, ver. 8. *For the Transgression of my People was he stricken.* Therefore he was not that *People*, but he suffered for that *People*.

The learned Jew says, That the *Death* which the *Christians* would infer of the *Messiah* from this of *Isai.* liii. means not a real *Death* (for they suppose rightly, but misunderstood, that their *Messiah* will live

Limbor.
Collat. p.
53.

for

for ever), but only *Labores & Flagella* (as he words it) great *Labours and Afflictions*; which they suppose he may endure, *ante perfectam Regni Revelationem*, before the full Establishment of his Kingdom. And he brings,

as a parallel Place, in *Deaths oft*, which
 2 Cor. xi. the *Apostle* speaks of himself; but it means
 23. no more than *Dangers*.

Ans. 1. The *Messiah's* undergoing *Stripes and Afflictions*, though in order to his *Kingdom*, is as adverse to the *Jews* Notion of the *Messiah* as *Death* itself. For they suppose him to go on *gloriously* in *Conquests and Victory*; and not to be *scourged*, or *ignominiously* treated.

Ans. 2. Being in *Deaths*, shews itself to be a *figurative* Expression: For a Man can be in *Death* but *once*, therefore not, in that Sense, *often in Deaths*. But as a Man in *Battle*, or *Storms at Sea*, may be said to be *often in Deaths*, so the *Apostle* in the many *Dangers* which he there repeats. But far otherwise are the Expressions concerning the *Death* of the *Messiah*,

Dan. ix. ver. 8, 9, 12. *He was cut off out of the*
 23, 26. *Land of the Living. He made his Grave with the Wicked. He poured out his Soul unto Death.* And *Messiah* the *Prince* shall be cut off, but *not for himself*, &c. If these Expressions do not signify *Death*, what others can? And the *Jews* struggling against it, shews only, that they are resolved not to be convinced, by any Words whatsoever that can be spoken. They *try* all Ways, but dare *stick* to none: For they are contradictory to one another. And if one of their *Excuses* hold, the rest must be *false*: Which *Confusion* of itself were enough to *convince* them. You shall see more of them.

To avoid this, and other *Prophecies*, which speak expressly of the *poor* and *low* State in which the *Messiah* was to appear; behold thy *King* cometh
 Zech. ix. 9. unto thee *poor*, or, as we translate it, *lowly*, &c. the modern *Jews* have framed to themselves *two Messiahs*: One, *Ben-Joseph*, of the Tribe of *Ephraim*, who was to be *poor* and *contemptible*,

tible, and undergo great Indignities: The other, *Ben-David*, of the Tribe of *Judah*, who was to be victorious, and conquer all the Earth before him, and to live for ever in temporal Grandeur: That he was to raise again from the Dead all the *Israelites* of former Ages; and among them, the first *Messiah*, *Ben-Joseph*. Thus the *Jews*, shutting fast their Eyes, do dream, and invent *Messiahs*, on purpose because they will not be concluded by the plain Prophecies of the one and only *Messiah*. Where do the *Prophets* speak of two *Messiahs*? But speaking all along of one, and of the Son, or *Messiah*, does necessarily exclude any other. If there were two, one would not be the *Messiah*: And by the same Rule they make two, they may make two Score of *Messiahs*. But this shameless Contrivance shews how hard they are put to it to elude the plain Prophecies of the *Messiah*; and is a Confirmation of the true Import and Meaning of these Prophecies, which are not answerable, but by such poor and guilty Shifts. It is for this Reason that I have been so long upon this Prophecy of *Isaiab*; and shewn the Dream of your modern Rabbies, of two *Messiahs*, unknown to all your *Expositors* before *Christ* came, but invented since, on purpose to avoid the plain and undoubted Characters which our *Jesus* bore of the *Messiah*.

4. The famous Prophecy of *Daniel's* Seventy Weeks; which, according to the prophetical Computation of a Year for a Day, makes Four hundred and ninety Years. In which Time it was then foretold that the *Messiah* should come; and our *Messiah* did come within that Time; and all there spoken of him was punctually fulfilled: As, that the *Messiah* should be cut off; and, soon after, that the Sanctuary should be destroyed; and the Sacrifice and Oblation should cease; and that, even after all this, Desolations were determined against your Nation. And the End of the *Messiah's* Coming is likewise there told; not temporal Conquests, as you dream of, but to finish the Transgressions, and to make an End of Sins,

Dan. ix.

24, &c.

and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness.

This *Prophecy* pinches so close, that the modern *Jews*, to avoid it, would endeavour to discredit the whole Book of *Daniel*: They dare not quite throw it off, because it was indubitably received by their Forefathers before *Christ* came. And the high

Exek. xiv. Rank in which *Daniel* is put, rather gives
 14, 20. him the Preference before all the rest of the *Prophets*, than excludes him out of their

Number. It makes him at least, the most highly favoured of God, of all the Men living in the World in his Time: And his *Visions* of the four great *Empires* of the World, and *Prophecies* of the *State-Revolution*s, which followed so remarkably, made his *Prophecies* more noted than those of any of the other

Exek. *Prophets*: And God sets him forth as the
 xxviii. 3. Standard of *Wisdom* amongst Men. For

these Reasons, the *Jews* after *Christ* could not expunge this Book of *Daniel*: But, about one hundred Years after *Christ*, they quite inverted the Method of the Books of the *Old Testament* (which to that Time had been received amongst them), and made a new *Distribution* of them, and a *Distinction* of those they called *Ἀγία γραφή*, or *holy Writings*; but put them in a Class below the *inspired* and *canonical Scriptures*: And into this lower Class they thrust the Book of *Daniel*, at the End of the *Prophets*, which before was placed in the Middle of them.

But this Book of *Daniel*, if it be not among those which are *inspired* in the highest Degree, it cannot stand among any *holy* or *good Writings*, but it must be reckoned *false* and *blasphemous*; because it speaks of itself all along as *immediately inspired* by God: And if those *Visions* and *Revelations* there related be not true, then it is telling of *Lies* in the Name of the Lord; which is high *Blasphemy*.

Therefore, since the modern *Jews* dare not place the Book of *Daniel* lower than among the *holy* or *pious Writings*,

Writings, they confess it to be *inspired*, and *canonical*; and have only discovered their own Guilt, in seeking to avoid the Witness of their own *Prophets* to our *Messiah*.

5. That *Promise* concerning the *Temple* 2 *Cbr.* vii. of *Solomon*, that *God's Name* should be there 16.

for ever, and perpetually, cannot be verified, but as it was a *Type* of the *Christian Church*, which shall last for ever. For *Types*, as *Pictures*, are often called by the *Name* of what they represent; and by them is meant that whereof they are the *Types*.

6. As that *Promise* to the *Temple* of *Solomon*, so neither can that made to the *second Temple* be otherwise verified than as fulfilled in our *Messiah*,

That the *Glory* of this latter House shall be Hag. ii. greater than of the former: And yet it was 3, 7, 9.

as nothing, in Comparison of the former.

How then should the *Glory* be greater? It is told, Because the *Desire* of all Nations should come into it; and in this Place will I give Peace, saith the Lord of Hosts. Here was given the eternal Peace and Reconciliation of God with Men, in the Person 2 *Cor.* 5. of *Jesus Christ*; in whom God was, by his 19.

Means, reconciling the *World* unto himself.

Some *Jews*, to avoid the Force of this *Prophecy*, do now pretend, that, by the *latter House*, ver. 9. is not to be meant that *second Temple*, but some other yet to be built. This is very precarious, and a guilty Plea. But it will not bear; for it is plain that it was of that very *second Temple* which the *Prophet* spoke. The Comparison, ver. 3. is betwixt that *Temple* which they then saw, and the first *Temple* of *Solomon*. And, ver. 7. God, speaking of that *Temple* then built, says, I will fill this House with *Glory*. And, ver. 9. The *Glory* of this latter House shall be greater than of the former. If it were spoken of a third or a fourth *Temple*, the Word *former* would not relate to the first *Temple*: And there was no other *former*, when this *Prophecy* was given forth. It was the *second Temple* that seemed as nothing

nothing in the Eyes of those who had
Exr.iii.12. seen the *first*, who therefore *wept*: And,
 to comfort these, it was here promised,
 That the *Glory* of that *second House* should exceed that
 of the *former*.

But there were other *Glories*, much greater than that
 of the *Building*, which the first *Temple* had, and the
 second had none of them; as your own *Rabbies* do
 reckon them under five *Heads*: 1. The
R. Kimchi. holy *Ark*, wherein were the *Tables* of the
Ex. R. Solom. *Covenant*, the *Pot of Manna*, and *Aaron's*
in Hag. 1. *Rod* that budded; and where *God* was
8. and R. said to dwell between the *Cherubims* that
Bechai in covered it. 2. The *Schechina*, or *divine*
Legem. f. *Presence*, in the *Cloud of Glory*. 3. The
59. miraculous *Urim* and *Thummim*. 4. The
Psal. lxxx. holy *Fire* that came done from *Heaven*.
 5. The Gift of *Prophecy*, or of the *Holy*
1. *Ghost*. These all ceased under the *second*

Temple; which made its *Glory* much more *inferior* to
 that of the *first* than the *Difference* as to the *Magni-*
fiscence of the *Building*. But all these *Glories* were much
 exceeded under the *second Temple*. They were fulfilled,
 and more *divinely* exhibited, in their *Architype* the
Messiah, who was the true *Schechina*; *God* not only
 appearing in, but *personally* united to, our *Nature*:
 Whose *holy Spirit* descended *miraculously* in *Fire* upon
 his *Apostles*, the same *Day* (of *Pentecost*) wherein the
Law was given in *Fire* from *Mount Sinai*; and filled
 them with the *Gifts of Tongues*, of *Miracles*, and of
Prophecy, which were now departed from the *Temple*;
 and placed that infallible *Urim* and *Thummim* in their
Hearts, which was but faintly represented in the *Breast-*
plate of your *High Priest*.

7. Again; of this *second Temple* it was said, *The*
Lord, whom ye seek, shall suddenly come to his
Mal. iii. 1. *Temple*; even the *Angel of the Covenant*
 whom you delight in: *Behold he shall come,*
saieth the Lord of Hosts. Therefore it was necessary
 that

that the *Messiah* should come during the Standing of the *second Temple* : And that *Prophecy* can never now be fulfilled.

You have several Times attempted to rebuild your *Temple*, in the Reigns of *Adrian*, of *Constantine*, of *Julian* ; when, having gained not only that *apostate* Emperor's *Consent*, but that he was willing to bear the *Expences* of it ; and gave Orders for the Rebuilding of your *Temple* at *Jerusalem*, in *Odium* to the *Christians* ; and the *Heathens* did with great *Zeal* (for the same Reason) assist you in it ; even then, when you seemed on all Hands to have gained your Purpose——Behold! *God* did immediately *himself* interpose ! and by a terrible *Earthquake* threw up the *Stones* out of the very *Foundation* with that Violence, as destroyed many of the *Workmen* and *Spectators* ; and, by overthrowing the *Buildings* near adjoining to the *Temple*, killed and maimed many more of the *Jews*, who were there gathered together for the carrying on of this Work. And when, not terrified with this, they again attempted to lay the *Foundations* of the *Temple*, *Globes of Fire*, bursting out of the very *Foundations*, not only destroyed the *Workmen*, but devoured the *Stones*. This is recorded in *Socrat. Hist. Eccl. l. 3. c. 20.* and in *Sozom. l. 5. c. 22.* who appeals to several *Witnesses* of it, then living : And our *Cbrysoftome* says, *We all are Witnesses of this Thing.* But besides these *Orat. 2.* Testimonies of *Christians*, this is likewise *Contr.* told by *Ammianus Marcellinus*, who was *Jud.* not a *Christian*, in his 23d *Book*. Thus the Building of the *Temple* was defeated at that time, *A. C. 361.* and to this Day. Though if you had a new *Temple* To-morrow, that could not solve the *Prophecies* that were made either to the *first* or *second Temple* ; which last has been destroyed now more than seventeen hundred Years : Much less could it satisfy all those *Prophecies* that speak so particularly of the Time of the *Messiah's* Coming, which are longer since *past*.

IV. The *Prophecies* of the *Holy Scriptures*, concerning the *Time* of the Coming of the *Messiah*, were so noted and known among the *Jews*, that when it drew near, *viz.* about the *Time* that our *Blessed Saviour* came into the *World*, the *Jews* were generally looking out for him, and expected his Coming. Some thought that *Herod* (who repaired the *Temple*, and made it more glorious) was he, and took the Name of *Herodians*: Others followed *Theudas*: Others, *Judas of Galilee*:

Both of which are mentioned in our History of the *Acts* of the *Apostles*, and likewise by your *Josephus*; if it was not another *Theudas*, who, as he tells, pretended to *Miracles*, *viz.* to divide the River *Jordan* by his Command, and give his Followers a Passage through it on dry Land. He mentions another *Impostor*, who led the *Jews* into the *Wilderness*, and promised them Deliverance, if they would follow him thither; whom *Festus* destroyed, with all his Followers. This

our *Saviour* literally foretold; and cautions against following these *false Christs*, and *false Prophets*, into the *Desart*. And *Josephus* says, that there were at that time (which was about fifty-seven or fifty-eight Years after the *Nativity of Christ*)

many *Enchanters* and *Deceivers*, who persuaded the common People to follow them into the *Desart*, where they promised to work *Miracles*, &c. He says, that the *Country* of *Judæa* was stored with such; so intent were they then to find out their *Messiah*, and so persuaded that that was the *Time* of his Coming. The two Brothers

Asineus and *Anileus*, both *Weavers*, had mighty *Successes*, but were at last destroyed; and were the Occasion of the Destruction of many of the *Jews*, who followed them, about forty Years after the Birth of *Christ*.

And about seventy-four Years after, another

Act v. 36,

37.

Joseph.

Antiq. l.

xxviii. c.

1, 2. l. xx.

c. 2.

Matth.

xxiii. 23,

24, 25,

26.

Joseph An-

tiq. l. xx.

c. vi.

ibid. l.

xviii. c.

xii.

Id. de Bell.

other Weaver, one Jonathan, led many of the Jews after him into the Wilderness, where he promised to shew them Signs and Wonders. He was burnt alive, and Multitudes of the Jews were massacred about Cyrene. This was two Years after the Destruction of Jerusalem. And Josephus tells, that the great Cause of that was their Expectation of their Messiah then to come. For Bell. Jud. he says, that the chief Thing which incited them to that War (with the Romans), was a doubtful Prophecy (as he calls it) found in the Holy Scriptures, that, about that Time, one of their Country should be Monarch of the whole World. He said (after the Destruction of Jerusalem) that they were deceived in this Interpretation of the Prophecy; which he (then) applied to the Reign of Vespasian, as if fulfilled in him.

V. But what is more remarkable, the Romans themselves had the same Notion current among them: And not only they, but all the eastern Part of the World, which may well include all that was then known. Thus says Suetonius, in the Life of Vespasian, *Percrebrerat Oriente toto vatus & constans Opinio, esse in Fatis, ut eo Tempore, Judæa profecti rerum potirentur*; i. e. That an antient and constant Tradition had obtained throughout all the East, that in the Fates it was decreed, that, about that Time, some who should come from Judæa should obtain the Dominion, or Government, i. e. of the World, which the Romans then possessed. And Corn. Tacit. (Hist. 1. 5.) speaks almost in the same Words, telling of the great Prodigies, which preceded the Destruction of Jerusalem: He says, That many understood them as the Forerunners of that extraordinary Person, whom the antient Books of the Priests did foretel should come, about that Time, from Judæa, and obtain the Dominion. *Pluribus Persuasio inerat, antiquis Sacerdotum Literis contineri, eo ipso Tempore fore, ut valesceret Oriens, profectique Judæa Rerum potirentur.*

These antient Books of the Priests must either mean the Holy Scriptures of the Old Testament, in the Hands of the Jewish Priests, and which were known to the
Romans

Romans (and, if so, it shews the Sense of the *Jews* at that time, and before, that that was the Time of the *Messiah's* Coming); or otherwise, which is more probable, by these Books were meant the *Oracles* of the *Sibyls*, which were kept with great Veneration by the *Roman Priests*, and which very plainly foretold the Coming of *Christ*, and pointed out the very Time. And this raised so great an *Expectation*, and a *Jealousy* in the *Roman Government*, at that time; with a watchful Eye particularly upon the *Jews*. The same Year that *Pompey* took *Jerusalem*, one of the *Sibyl Oracles* made a great Noise, viz. That *Nature* was about to bring forth a King to the *Romans*. Which, as *Suetonius* tells in the Life of *Augustus*, did so terrify the *Senate*, that they made a Decree, that none born that Year should be educated. And that those whose Wives were with Child, did each conceive great Hopes, applying the Prophecy to themselves—*Senatum exterritum censuisse, ne quis illo Anno genitus educaretur: Eos qui gravidas Uxores haberent, quod ad se quisque Spem traheret, curasse ne Senatus consultum ad Aerarium deferretur.* And *Appian*, *Plutarch*, *Salust*, and *Cicero*, do all say, that it was this Prophecy of the *Sibyls* which stirred up *Cornel. Lentulus* at that time; he hoping that he was the Man who should be King of the *Romans*. Some applied it to *Cæsar*; which *Cicero* (*De Divinatione*), after *Cæsar's* Death, ridicules; and cautions that those Prophecies should not be interpreted of any future King to be in *Rome*. *Cum Anstibus agamus, & quidvis potius ex illis Libris, quam Regem proferant: Quem Romæ post hæc nec Dii, nec Homines, esse patientur.* *Virgil*, in his famous fourth *Eclogue*, wrote about the Beginning of *Herod the Great*, compliments the *Consul Pollio* with this Prophecy, by supposing it might refer to his Son *Saloninus*, then born. But the Words are too great to be verified of any mere mortal Man; and speak of such a golden Age, and Renovation of all Things, as cannot be fulfilled in the Reign of any earthly King. And *Virgil* does express it almost in the Words of the *Holy Scriptures*, wherein they tell of the glorious Age of the *Messiah*; of new
Heavens

Heavens and a new Earth, then to begin, and to be finally completed at the End of the World. Isai. lxxv. 17. 2 Pet. iii. 13.

*Ultima Cumei venit jam Carminis Ætas:
Magnus ab integro Seclorum nascitur Ordo:
Jam nova Progenies Cælo demittitur alto.
Tu modo nascenti Puero, quo Ferrea primum
Desinet, ac toto surget Gens aurea Mundo——*

Now the last Age decreed by Fate is come :
And a new Frame of all Things does begin :
An holy Progeny from Heav'n descends.
Auspicious be his Birth, which puts an End
To th' Iron Age ; and from whence shall arise
A Golden State, far glorious thro' the Earth.

Then the Poet runs a Division upon the peaceable State of that Reign, perfectly a Paraphrase of Isaiab lxxv. from ver. 17, which ends ver. 25. *The Wolf and the Lamb shall feed together, and the Lion shall eat Straw as the Bullock ; and Dust shall be the Serpent's Meat. They shall not hurt, nor destroy, in all my holy Mountain, saith the Lord.*

———*Nec magnos metuent Armenta Leones.
Occidet & Serpens, & fallax Herba Veneni
Occidet. ——*

———Nor shall the Flocks fierce Lions fear.
No Serpent shall be there, or Herb of pois'nous Juice.

Nay the very Atonement for our Sins, which Daniel attributed to the Messiah, chap. ix. 24. *To finish the Transgression, to make an End of Sins, and to make Reconciliation for Iniquity,* is thus expressed in this Eclog.

*Te Duce, si qua manent Scleris Vestigia restri,
Inrita perpetua solvant Formidine Terras.*

By

The Case of the Jews.

By thee, what Footsteps of our Sins remain
Are blotted out; and the whole World set free
From her perpetual Bondage, and her Fear.

And the very Words of *Haggai* ii. 6. seem to be literally translated by *Virgil*. Thus says the *Prophet* of the Coming of the *Messiah*; Yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land. And I will shake all Nations, and the Desire of all Nations shall come. And thus the Poet,

*Aggredere O magnos (aderit jam Tempus) Honores,
Chara Deum Soboles, magnum Jovis Incrementum.
Aspice convexo nutantem Pondere Mundum,
Terrasque, Tractusque Maris, Cælumque profundum.
Aspice venturo latentur ut omnia Seclo.*

Enter on thy high Honour, now's the Time,
Offspring of God, O thou great Gift of Jove.
Behold the World, Heav'n, Earth, and Seas do
shake.
Behold how all rejoice to greet that glorious Age.

And, as if *Virgil* had been learned in the Doctrine of *Christ*, he tells that these glorious Times should not begin immediately upon the Birth of that wonderful Person, then expected to come into the World; but that *Wickedness* should still keep its Ground in several Places:

*Pauca tamen suberunt prisca Vestigia Fraudis:
———Erunt etiam altera Bella.*

Yet some Remains shall still be left
Of antient Fraud; and Wars shall still go on.

Now how *Virgil* applied all this, is not the Matter;
whether in Part to *Augustus*, or partly to *Pollio*, and
partly

partly to *Saloninus* his Son, then newly born: But it shews the general Expectation that there was at that Time of the Birth of a most extraordinary Person, who should introduce a new and golden Age, and both reform and govern the whole World: Justly, therefore, call'd by the Prophet, the Desire of all Nations.

Now the *Sibyls* had pointed out the Time to be then at hand. And if it should be supposed (tho' there is no Reason for it) that the Jews had forg'd, or interpolated, these Oracles, and made them speak thus in the Language of the holy Scriptures, yet this still shews, that the Jews at that Time did so understand the Prophecies of the Old Testament concerning the *Messiah*, as that then was the Time prefix'd for his Coming.

But if these Prophecies of the *Sibyls* be what they speak themselves (against which nothing but *Presumption* has yet appeared), then can they not be denied as a demonstrative Proof of our Jesus being the *Messiah*; for they describe him so personally, and so plainly, that this is made the Cause of Suspicion against them; as if they could not be genuine, because they speak so very plainly and particularly of *Jesus Christ*.

This has carry'd some Christian Critics too far, to reject, upon this only Presumption, the Authority of the *Sibyls*. And yet they have not (not any of them that I can find) taken into due Consideration the Answer which *Origen* gives to this same Objection of theirs; for it is not a new one: It was first objected by the Heathens: *Celsus* had recourse to this, alleging, that the Christians had interpolated and added several Things to the Prophecies of the *Sibyls*: But * *Origen* appeals to the ancient Copies of them; and provokes,

B

Celsus,

* Απορνάμεν, ὅτι παρενεγράψαμεν εἰς τὰ ἐκείνης πολλά καὶ βλάσφημα· καὶ μὴ ἀποδείξας μὴδ' ὅτι παρενεγράψαμεν. Ἀπεδείξε δ' αὖν, εἰ τὰ Ἀρχαιότερα Καθάρωτερα εἰδείκνυε, καὶ ἔκ' ἔχοντα ἀπερ' ὅιεται παρεγγραφῆσαι· μὴ ἀποδείξας δὲ μὴδ' ὅτι βλάσφημα, ἐστὶ ταῦτα.
Orig. contra. Cels. l. 7.

Celsus, or any of the *Heathens*, to shew what was added; which, he says, they could not instance; and that certainly they would if they could: Yet some of our *Critics* have declared themselves in this for *Celsus*, against *Origen*, but without answering of *Origen's* Argument, which *Celsus* could not; and it is not to be imagin'd that *Origen* would have put the *Issue* upon such a plain *Matter of Fact*, if it had not been true, and which could have been so easily disproved.

But this especially is to be considered, that the *primitive Fathers* of the Church, as *Justin*, *Clemens*, *Theophilus*, *Athenagoras*, *Origen*, *Eusebius*, *Lactantius*, &c. did lay so great Stress upon the *Sibyls*, and quoted them so often against the *Heathens*; that they called the *Christians* *Sibyllianists*. *Clemens Alexandrinus*, in his *Stromat.* l. 6. quotes *St. Paul* (some Work of his now lost), in his Disputations with the *Gentiles*, referring them to their own *Sibyls*: And he lived near to the Time of *St. Paul*; so that we must suppose this to have been at least the current Opinion of that early Age of *St. Clement*. This is observed, *Obiter*, for the sake of some *Christian* Critics, who seem not to have a due Regard for the Authority of the *Primitive Fathers* of the Church.

But as to what concerns you *Jews*, and the present Subject we are upon, there can be no Dispute, by what is quoted out of the *Sibyls* by several Authors before *Christ* came, that they spoke of a *wonderful Person* to appear in the World, who should rule all Nations; and that it was understood, as well by the then *Jews*, as *Romans*, to be about that Time in which our *Jesus* was born. Now there could be none but *Jews* or *Heathens* to have made these *Prophecies* of the *Sibyls* (there being no *Christians* then in the World); and, as said before, it is all one as to our present Argument, whether the one or the other made them: For I bring them now only to shew, that there was a general Expectation of the *Messiah*, at that Time when our *Jesus* was born: And I have shewn that it was *Universal*, all the World over; the greatest Part of which was then under

under the *Roman* Government; who likewise testify that all the *Eastern* Part of the World had the same Expectation; and that not only at that Time (as if then put into their Heads by the *Craft* or *Artifice* of the *Jews*, as some fanciful Men have pleased themselves to imagine), but that they had it all along, as an *antient* and undoubted *Tradition*, written in the Books of *Fate*; and that it should come to pass at that very Time. And never but at that Time was there any such general Expectation.

This universal *Impulse* (if we will call it no more), which was imprinted, in whatever manner, upon the Minds of the whole *Earth*, to expect a *glorious* and *wonderful Deliverer, Restorer, and King of the World*, at that Time when our blessed Lord and Saviour was born (and never before nor since), cannot be made of less Account, than a very *extraordinary*, and even *divine Apparatus*, or *preparing of the Way*, whereby to introduce the *Son of God* with the general *Expectation* and *Commotion* of whole *Nature*, into the World!

And among all these, the *Expectation* was most firm, as there was most Reason, with you the *Jews*; who had the *lively Oracles* of the holy *Scriptures*, which punctually pointed out the Time wherein God had decreed to send his great *Messiah* in the World.

This appears with a flagrant Evidence, in your setting up at that Time this and that Person for the *Messiah* (as I have before shewn out of *Josephus*), and so continued to the Destruction of *Jerusalem*.

And since that Time you have not desisted looking out for your *Messiah*; and following every *Impostor*, that, with any or no *Pretence*, set himself up for it: As our Lord, your true *Messiah*, has foretold to you, that many would come in his *Math. xxiv.* Name, saying, I am *Christ*: Behold (says 25. he) I have told you before: But you would not believe; and it has turned to your Destruction.

VI. The History of these *false Messiahs* has been wrote by *Johannes a Lent*; and printed, *Herbornæ*, 1697, with sufficient Vouchers from the *Rabbies* of the *Jews* themselves. Let me but name them, to shew the Succession of *Delusion* in the *Jews*. You have heard before, out of *Josephus*, the Multitudes of *false Messiahs* before the Destruction of *Jerusalem*. Afterwards, *A.C.* 114, you set up another, in the Reign of *Trajan*, one *Andrew*, which occasioned the Destruction of many Thousands of you. Again, in the Reign of *Adrian*, another, whom ye called *Bar Cochab*, i. e. the Son of a Star; alluding to the *Star of Jacob*, *Num.* xxiv. 17. And again, *Rebelling* under this *Messiah* caused a most dreadful Destruction amongst you; insomuch, that, as yourselves have told it in your own Books, there was twice the Number of *Jews*, that perished upon this Occasion, more than all those that came out of *Egypt*; and that you suffered more under *Adrian*, than under *Nebuchadnezzar*, or *Titus*. When you were at last undeceived (too late), then you changed the Name of this *false Messiah* from *Bar Cochab*, the Son of a Star, to *Bar Cosibab*, i. e. the Son of a Lye, as being a *false Messiah*.

And how oft have you been deceived since! In the Year of *Christ* 434, in the Reign of *Theodosius* the Younger, another *Pseudo-Messiah* arose in the Island of *Crete*, who said that he was *Moses*, and sent from *Heaven*, to carry the *Jews* in *Crete* on dry Ground, thro' the *Sea*; and persuaded several of them to throw themselves into the *Sea*.

In the Year of *Christ* 520. another *Pseudo-Messiah*, one *Dunaan*, arose in *Arabia*; and, with the *Jews* who followed him, set upon the *Bishop* and *Christians* in the City of *Negra*, and committed great Outrages, till he was destroyed.

A.C. 529, the *Jews* and *Samaritans* in *Palestine* were seduced into *Rebellion* by *Julian*, a *Pseudo-Messiah*, which occasioned the Destruction of many of them.

And when *Mahomet* appeared about the Year 620, the *Jews* flocked to him as their *Messiah*; to which he

at

at first pretended: And they stuck to him, till, as some say, they saw him eat *Camels Blood*; or, as others tell, for other Reasons, they left him. Indeed he left them, and set up other Pretences.

After A. C. 721, they followed a certain Syrian, who said that he was *Christ*.

A. C. 1137, they followed another in *France*, which occasioned their Banishment out of that Country, and the Slaughter of great Numbers of them.

The Year following, viz. A. C. 1138, in *Persia*, a false *Messiah* taking Arms, brought great Mischiefs upon the *Jews* there.

A. C. 1157, the *Jews* rising under another *Messiah* in *Spain*, had well nigh all of them been cut off.

A. C. 1167, they suffered much under another *Messiah* in the Kingdom of *Fez*.

And the same Year under another in *Arabia*, who gave for a *Sign*, that after his *Head* was cut off, by the King of *Arabia*, he would rise to Life; which he did not; but by this escaped a more cruel Death. And not long after, in the same 12th Century, they suffered much by another beyond *Euphrates*, who gave for his *Sign*, that he would go to Bed at Night *Leprous*, and rise *Sound* in the Morning.

About the Year 1174, another rose in *Persia*, and led the *Jews* into *Rebellion*, which occasioned great Destruction among them: And one *David Almufar* occasioned the like to them in *Moravia* in *Germany*.

And again, in the same Century, another *Pseudo-Messiah*.—All mentioned by *Maimonides*, and other *Jewish Rabbins*: Who likewise tell us of that most famous *Pseudo-Messiah* in *Persia*, called *David El David*, alias *David Alroy*, about the Year 1199 or 1200, a great *Magician*, who deluded many of the *Jews*.

A. C. 1222, many *Jews* followed a false *Messiah* in *Germany*, whom they called the Son of *David*. And the same Year expected their *Messiah* to be born of a Woman, then with Child at *Worms*; but it proved a *Girl*.

A. C. 1465, when the *Saracens* made such Inroads upon *Christendom*, the *Jews* then thought their *Messiah* was come to fight their Battles.

And the same Year, Rabbi *Abraham Avenaris*, a *Jewish* Astrologer, from the Conjunction of *Jupiter* and *Saturn* in the Sign *Pisces*, foretold the Coming of the *Messiah* to be then at hand.

And afterward, *R. Abarbanel*, in his Commentary upon *Daniel*, p. 84, 86, gathered the Time of the *Messiah's* Coming from the like Conjunction of *Jupiter* and *Saturn* in *Pisces*.

About the Year 1497, the *Jews* were again deceived in *Ishmael Sophus*, whom they took for their *Messiah*; who, having got together an Army of vile and profligate Men, pursued his *Victories* successfully thro' *Media*, *Parthia*, *Persia*, *Mesopotamia*, and *Armenia*; but at last cheated the *Jews*, and set up a new *Seet* for *Mahomet*.

A. C. 1500, Rabbi *Ascher Lemla* appeared in *Germany*, as the *Forerunner* of the *Messiah*, who, he promised should come and restore the *Jews* to the Land of *Canaan*, that same Year. And the *Jews* generally everywhere did believe him, and appointed public *Fasts* and *Prayers* to prepare for the Coming of their *Messiah*.

About the Year 1534, a new *Messiah* rose up in *Spain*, who was burned by *Charles V.*

As was another at *Mantua*, *R. Salomo Malcho*; whom many of the *Jews* did believe came again to Life, after he was burned; and every *Sabbath* visited his Wife *Zephati*.

But the Emperor spared *R. David*, who called himself one of the *Emissaries* of the *Messiah*, then soon to come: Who, when he was at *Rome*, is said to have fasted six Days together.

Another *Pseudo-Messiah* rose up in the *East Indies*, about the Year 1615.

And another in *Holland*, A. C. 1624.

But the famous *Pseudo-Messiah* *Sabethai Zevi*, A. C. 1666. is a Story remarkably known, who, after all the Expectation of the People of the *Jews*, turned at last *Mahometan*, to save his Life.

But

But from the foregoing Account I would lay before them a strange *Uncertainty* they are at, running after every *Impostor* for their *Messiah*; having lost all the *Marks* whereby they may know their *Messiah*: Nay, being willing they should be lost, and disputing against them for this only Reason, that, because all the *Marks*, given of the *Messiah* in the *Old Testament*, do meet in our blessed Lord and Saviour *Jesus Christ*, and can never meet in any other, therefore they would have no *Marks* of him at all.

The learned *Jew*, who disputed with *Limborch*, Anno 1687, contends, that the *Limb. p. 73.* Prophets foretold neither the *Time* or *Place* of the Nativity of the *Messiah*; *p. 55.* and says, that *Miracles* were not needful to prove his Mission; but only to gather the *Jews* to gether from all Parts of the World, and to conquer the Nations.

Agreeable to this Notion, the *Pseudo-Messiah* before mentioned, who arose in *Persia A.C. 1138*, when desired to shew some *Miracle*, to prove his Mission, said, that the *Messiah* was not to be known by *Miracles*, but by his *Success* in conquering the World.

And your famous *Maimon*. says the same, That the *Messiah* was not to work *Miracles*; but to fight the Lord's Battles, and conquer all before him. *H. Melac. and Milch. c. 11.*

Mahomet made the like Excuse for his not working of *Miracles*: He said, That *Alcoran. c. 2.* *Moses*, *Solomon*, and *Jesus*, were sent to shew God's *Righteousness*, *Wisdom*, and *Clemency*, to which *Miracles* were necessary to gain *Belief*; but that he (*Nabomet*) was sent to shew God's *Fortitude*, to which no *Miracles* were necessary, but to enforce it with the *Sword*, which carried its own Conviction. *3, 4, &c.*

The *Guilt* and *Folly* of this Excuse is apparent: For at the first setting up of any for the *Messiah*, how shall it be known that he shall have *Success*? We see how often the *Jews* have been *deceived* and *ruined* by it;

but do they believe that their *Messiah* shall have *Success*, without *Interruption*, all along from his first setting up? No; The learned *Jew* before-mentioned, interpreting the *Death* of the *Messiah*, which is spoke *Limborch.p.* of *Isai. liii.* only of *Troubles* and *Afflictions* which he should endure, says, it shall be in the *Wars* with the *Nations*, before he complete the *Redemption* of the *Jews*; and then (says the learned *Jew*) shall be fulfilled that *Prophecy* of *Jeremiab*, *Et erit Dies Tribulationis Jacob, sed ex ea salvabitur*: That the *Jews* shall suffer great *Tribulation*, but shall be saved out of it. So that, by this *Rule*, they cannot know their *Messiah* by his *Success*, till he is quite ruined and destroyed, and they confounded, as it has hitherto befallen them.

One would think this enough to open their *Eyes*, that while they have obstinately rejected the *sure* and *infallible Marks*, which *God* by his *Prophets* has given of the *Messiah*, they have left to themselves no *Marks* or *Rules* at all, whereby they can know him, or which do distinguish him from every *Impostor*.

The *Jews*, in our *Saviour's* Time, did expect that the *Messiah* when he came would work *Miracles*: Many of the *false Messiahs* pretended to it; and no doubt the present *Jews* would think it a great Confirmation of any who should now set up for their *Messiah*; which shews that they dispute against the Necessity of *Miracles* to vouch the *Messiah*, because they cannot deny those of our *Saviour*; and it likewise discovers their *Diffidence* in ever having a true *Messiah* to come (whatever they pretend), because they dare not put it to the Issue of a *Miracle*, or trust that they shall have any who shall be endowed with such a *Power*.

Yet they reject Him, who, they cannot but own, had that *Power*; and confess that they are ready to acknowledge another without that *Power*; that is, they reject the *strongest Credentials*, and will accept of *lesser*: They cannot deny this to be their Case: They will not say that

that they do not *desire* they had a *Messiah* who could work *Miracles* to vouch his *Mission*; and their *Doctors* have asserted, *That as the Messiah was to be greater than Moses, so, when he came, he should work greater Miracles than Moses had done*, as it is quoted out of *R. Levi, Ben Gerson, Parascha*, by *Theodorick Hackspan*, in his Edition of *R. Lipman's Book, Nizachon. Anno. 1644*, p. 387; yet now they cry down *Miracles* as a *Mark* of the *Messiah*, because they despair of any such; that is indeed, of any *Messiah* at all to come; for no otherwise can they know him, whenever they suppose that he should come. They confess that they cannot know him by the *Time* when he should come, nor by the *Works* he shall do when come, other than by the *Issue* of his *Battles*; which they cannot know before-hand; and consequently can never be sure with whom to join in *Time*, before it be too late; as they have hitherto experimented in all their *false Messiahs*.

I would intreat them to think of another Thing, as to the *Time* of the *Messiah's* Coming. They never set up any *false Messiah*, nor did any pretend to it, till near the *Time* that our blessed *Saviour* came into the World; which was the *Time* foretold by *Daniel* and the *Prophets*: And since that *Time*, they have been perpetually setting up of *false Messiahs* one after another, even to our *Times*; which shews plainly, that the *Time* wherein our *Messiah* did come was the *Time* wherein he was generally expected by the *Jews*; and that then they understood their *Law* and their *Prophets* in the same Sense that we have done, as to the *Time* of the *Messiah's* Coming, tho' now they would dissemble it.

VII. I come now, in the next Place, to consider (what I have before hinted) the Excuse that you have for the Delay of your *Messiah's* Coming beyond the *Time* (as yourselves have confessed) which was foretold by the *Prophets*; and you have so little to say on this Point, that you only pretend your *Sins* have hindered his Coming. This is a very *bare*, and looks like

a *guilty Put-off*: Surely it cannot satisfy yourselves; for I pray you to consider, 1. What are those *Sins* you now complain of? They must be more than *common Sins*, that should defeat so many *express* and *solemn Prophecies*; and, by your Interpretation of *Isaiab liii.* (before spoke to) you pretend to be *righteous* and *holy* to a *superlative Degree*.

But what are those *Sins* that should prevent the Coming of your *Messiah*? Are they greater than those of which you were formerly guilty in the Days of *Moses*? and from that Time to the *Captivity* (2 *Kings* xvii. 7. to 24.), in the *Captivity*, and after (*Ezr.* ix. *Neb.* ix. *Ezek.* xvi. *Dan.* ix. *Zech.* vii. and the whole *Prophecy* of *Malachi*)? No; you are not now so guilty of these *Idolatries* and vile *Abominations*; you have greatly reformed yourselves from these; and (excepting only your rejecting of your *Messiah*, and standing out still against him) you have not now, nor have had since his Coming, more *Sins* to answer for, or more notorious, than other Men: So that this of your supposing the Coming of the *Messiah* to be delayed for your *Sins*, seems only to be an *Excuse*, because you can find no other.

2. The Coming of the *Messiah* is promised as a *Remedy* for *Sin*. In that Day there shall be *Zech.* xiii. 1. a *Fountain* opened to the *House* of *David*, and to the *Inhabitants* of *Jerusalem*, for *Sin* and for *Uncleanness*. And what is before quoted, *Dan.* ix. 24. expresses the Design of his Coming to be, To make an *End* of *Sins*, and to make *Reconciliation* for *Iniquity*. So that our *Sins* are so far from being a Reason for the *deferring* of his Coming, that they are rather an *Argument* for the *hastening* of it. The Prophet *Jeremiah*, speaking of the Coming of the *Messiah*, and the Condition of the *Jews* at that Time, recites their most horrible *Wickedness*; *Jer.* iii. and of *Judah* worse than *Israel*; and promises the new *Covenant* of the *Messiah*, as a *Redemption* to the *Penitent*; when *God* would give

give them *Pastors*, according to his own Heart, which should feed them with *ver. 14.* Knowledge and Understanding. And to shew that this was not the renewing or restoring of the legal Dispensation, but the leaving it behind for one more excellent, it is added; *In those Days, saith the Lord, they shall say no ver. 16.* more, the Ark of the Covenant of the Lord; neither shall it come to Mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. And this is the Time of the great Wickedness of Israel: And this is according to the Tradition which your Rabbi *Juda* tells in *Masoreta*, under the Title *de Synedrio, c. Helec.* That, at the Time of the Coming of the Son of David, the Temple should be a Den of Thieves, or unclean Persons. And that this should be a Time of great Dissoluteness, is likewise delivered in your *Talmud*, tit. *de Synedrio, et de Ponderibus, &c.* and by several of your Rabbies. So that this Excuse of your *Messiah* delaying his Coming, because of your Sins, is against your own Expositions and Traditions, as well as not only without any Ground from, but contrary to the Tenor of, the holy Scriptures; which I come next to shew yet more expressly.

3. The Promises of the Coming of the *Messiah* are not only positive, and without any Condition, but the Case is expressly put of the Sins of David, or of his Posterity; and there God 2 Sam. vii. declares, that tho' he will punish those 14 Psalm. Sins, yet that, because of them; he lxxxix. 30, would not break or alter the Promise he 33, to 37. had given concerning the Coming of the *Messiah*.

4. But I have another Answer yet to give, and I beseech you seriously to consider of it; that is, Whether it would not be as great a Punishment to your Sins if God had blinded your Eyes that you should not know your *Messiah* when he came, and a much greater Punishment, than if his Coming had been delayed?

And now consider whether this be not the Case. It has been plainly *prophefied*, that your *Builders* would reject the chief *Corner-Stone*: That he should be
Pfal. cxviii. 22. *for a Stone of Stumbling, and for a Rock of Offence, to both the Houses of*
Ifai. viii. 14. *Israel; for a Gin, and for a Snare, to the Inhabitants of Jerusalem: And that many among them should stumble and fall, and be broken, and be snared, and be taken—stay yourselves and wonder, cry ye out, and cry: They are drunken, but not with*
Chap. xxix. 9, 10, 11. *Wine; they stagger, but not with strong Drink: For the Lord hath poured out upon you the Spirit of deep Sleep, and hath closed your Eyes: The Prophets, and your Rulers, the Seers hath he covered; and the Vision of all is become unto you as the Words of a Book that is sealed. Is not this literally your Case? Are not your Prophets now to you as a Book sealed up? Do you understand by them when you are to expect your Messiah? Or what are the Signs of his Coming? No; they are all long since past: And you are left in the Dark, in Endless and Groundless Expectation!*

And in this Method there is no *Breach* of God's *Promises*; and yet his *Judgments* have their full Scope, and there is still Room and Hopes of his *Mercy*. When his Time comes to *open your Eyes*, then will you return to him, and he will turn to you; but even unto this Day, when *Moses* is read, the *Veil* covers his *Face* from you; *i. e.* the true *Import* and full *End* of the *Law*; which *Veil* is done away in *Christ*: For *Christ* is the *End* of the *Law* for *Righteousness* to every one that *Believeth*.

5. To avoid all the Absurdities of this Pretence of yours, some of you have set up another Notion, *viz.* That the *Messiah* did come at the *Time* foretold by the *Prophets*; and has been in the *World* ever since, and is still; but, for your *Sins*, *conceals* himself among the *Lazars*, or *Lepers* that sit at the *Gates of Rome*, or elsewhere.

elsewhere. Others say, that he is in *Paradise*, but there *fettered* in a *Woman's Hair*. This we must suppose is by way of Allusion to *Sampson* and *Dalilah*. Some of the *Rabbies* put a *mystical* Sense upon this, meaning by the *Woman's Hair*, in which the *Messiah* is *tied*, our *Evil Concupiscence*, which *retards* his *Coming*.

Theodor.
Hackspan.
ubi supra.
p. 351.

How horribly *absurd* and *ridiculous* is this! These sort of strained Excuses were enough to *convert* any Men of Reason amongst you. Besides that, they are *contradictory*; which shews one must be *false*: For the former Pretence overthrows this; and this, if true, destroys that.

But what *Foundation* have you for this? What *Prophecies* have you for such a *State* of the *Messiah*?

What was the *End* of his *Coming*, to keep himself *concealed* for near 1800 Years? And at that Time to undergo so *miserable* and *wretched* a *Life*, as you would have him?

How was his *Coming* to be a *Light* to the *Gentiles*, so often *promised* of, if the *Gentiles* have not heard of him from that Time to this?

If he has undergone the State of a *Leprous* and a *Beggar*, now for 1750 Years, how do you object the *Afflictions* and *low Estate* of *Jesus* for 33 Years, as inconsistent with the *glorious State* of the *Messiah*?

But if he be come, and you know him not, and that this, you think, will solve all those *Prophecies* concerning the *Time* of his *Coming*; behold your own *Conjecture* truly fulfilled: He is *come*, and you have not *known* him; while the *Gentiles* have been *convinced* by his *Miracles*, and *submitted* to him, even to the *utmost Parts* of the *Earth*; as was expressly *promised* of him.

Again; if you did not *know* him, what hinders but that you might likewise *persecute* him? And why should this seem a Thing so impossible to you? Have ye not done the same to almost all of your own *Prophets*?

The Case of the Jews.

2 Chr.
xxiv. 21.
Jer. xxvi.
8, 9.

phets? You stoned Zechariah in the Court of the House of the Lord: You persecuted Jeremiab, till the Day that Jerusalem was taken: And the Hands of your Priests and your Prophets were chief in the Pursuit of his Blood; and after them

the Cry of all the People; as it was in your Persecution of your Messiah. How often did you rebel against Moses, against David, against Solomon, against all your Prophets? How do they all complain against you?

2 Chr.
xxxvi.
14, 15, 16.

Moreover all the Chief of the Priests, and the People, transgressed very much, after all the Abominations of the Heathen; and polluted the House of the Lord, which he had ballowed in Jerusalem: And the

Lord God of their Fathers sent to them by his Messengers—But they mocked the Messengers of God, and despised his Words, and misused his Prophets, until there was no Remedy. And now it has risen a hundredfold more, since your Messiah: And your not knowing your Messiah was a just Judgment upon you, for your rejecting

1 Kin.
xix. 10.

and persecuting all your former Prophets. Elijah complained that you had slain them all, every one of the Prophets, but himself alone: And he was

forced to flee for his Life, and was miraculously preserved. In the solemn Confession of the Priests and the Levites, and the Covenant which

Neb. ix. 26. they and the Princes sealed, they confess that they slew the Prophets, who testified against them, to turn them to the Lord. This Branch was never forgot in all their Confessions, for it was notorious; We have not hearkened unto thy

Dan. ix. 6. Servants the Prophets, which spoke in thy Name to our Kings, our Princes, and our Fathers, and to all the People of the Land. Why then should it be thought a Thing impossible with you, that you should not hearken unto the last Prophet, the Messiah, who refused to hearken to any before him? Read all your Provocations recorded, Psal. cvi. and then

then your present *Obstinacy* will not appear so strange to you, or so totally disproportionable to your former Demeanour. It is said, *ver. 7. Our Fathers understood not thy Wonders in Egypt.* Then it is possible that you might not understand the *Wonders* of your *Messiah*.

Your *Forefathers* killed the *Prophets*, and your *Fathers* built their *Sepulchres*: And you say, *If we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets: &c.* *Wherefore ye be Witnesses unto yourselves, that ye are the Children of them who killed the Prophets.* And how have you filled up the Measure of your *Fathers*! As our *Messiah* told you beforehand that you would do. That he would send you *Prophets* and *Apostles*; and that you would slay and persecute them; *That the Blood of all the Prophets, which was shed from the Foundation of the World, might be required from your Generation.* And how severely has it been required! Believe, in this, our *Messiah* to have been a true *Prophet*; and that this last *Sin* of your crucifying him, and persecuting his *Apostles* and *Messengers*, whom he sent unto you, has been greater, as it has been more grievously punished, than all your former *Provocations*: Of which that you may be more sensible (for it is a material Consideration), I invite you, as the last Thing I shall say upon this Head, to make the Comparison betwixt your former *Captivities* and *Sufferings*, and that much more heavy Hand of God, which has lain upon you since your *Crucifying* of your *Messiah*.

6. In the Book of *Judges* you are told of the several *Captivities* into which you were sold, for your repeated *Idolatries* First, unto the Hand of the *King of Mesopotamia*, for Eight Years. Then, 2dly, after Forty Years of Deliverance, unto the *King of Moab*, for Eighteen Years. 3dly. Unto *Jabin King of Canaan*, for Twenty Years.

Mattb. xxiii.

29, 30, 31,

&c.

Luke xi. 49,

50.

Judges iii. 8.

11, 14.

Ch. iv. 3. vi.

Years.

The Case of the Jews.

1. x. 8. xiii. Years. 4thly, Into the Hand of Midian for Seven Years. 5thly, Of the Philistines and Ammonites, for Eighteen Years. 6thly, Of the Philistines, for Forty Years. The Seventh was the great and longest Captivity of Seventy Years in Babylon. All these for your Idolatry. But after this you were cured of your Idolatry; and to this Day have kept yourselves in the greatest Abhorrence of it. And yet now, since your rejecting of your Messiah, and saying, *Let his Blood be upon us, and our Children*, you have undergone not a bare Captivity, as in Babylon, where you were all together, and Prophets sent amongst you to comfort you, and assure you of a Restoration, and that in Seventy Years; but a Dispersion over the Face of the whole Earth; without a King, without any Prophet, as a People forsaken of God, and without a Temple, or Sacrifice; and that not only for 70 or 700, but almost 1800 Years.

And if this heavy Judgment be come upon you for your not understanding the Promises of God, and thereby hardening yourselves against the clear Proofs which your Messiah brought of his Mission, then is there no Appearance of your being delivered, till you shall repent of this greater Sin, and more grievously punished than your Idolatries, to reject and crucify your Messiah!

The ingenious and learned Jew before-mentioned, answers to this, That the Captivity or Dispersion of the Ten Tribes has been longer than that of the Two Tribes; and it cannot be said, that the Captivity or Dispersion of the Ten Tribes, was for the rejecting of their Messiah; and therefore, that it cannot be concluded, that the lesser Punishment of the Two Tribes was for a more heinous Sin (viz. of crucifying their Messiah) than that Sin (viz. of Idolatry) for which principally the Ten Tribes were delivered to Captivity.

Ans. Though the Ten Tribes were sent into Captivity about 120 Years before the Two Tribes, yet their Captivity has not been so long. For, as the temporal Punishment of any Man ends with his Death, so the Punishment

Punishment

nishment of a *Nation*, as a *Nation*, ceases, when that *Nation* has lost its *Name*, and is scattered or incorporated into other *Nations*. Particular *Persons*, who have descended of that *Nation*, may suffer; but the *Nation* is no more, and so cannot be said to suffer when it is extinct: As, when a *Regiment* is broke, it is no more a *Regiment*, though the *Soldiers* are incorporated into other *Regiments*. Thus in *Families*, a *Family* is said to be extinct, when the *Name* is lost, and there are none left to support it; though all the particular *Persons* of that *Family* may live under other *Names*, and in other *Families*. And thus it is that the *Families* of the *Ten Tribes* of *Israel*, are long since lost in the World; all the *Jews*, now known, being of the *Family* of *Judah*, as distinct from *Israel*. But the *Family* of *Judah*, consisting of the *Tribes* of *Judah* and *Benjamin*, with the *Levites*, are still preserved to suffer; a visible Example of God's just Judgment and Indignation against them. The very *Names* of all the other *Tribes* of *Israel* being so far lost, as that not one of them is now known, or any *Jew* does so much as pretend to be of any of those *Tribes*.

Though it is very probable, that many of the *Ten Tribes* are incorporated (albeit they may not know it) into the *Two* remaining *Tribes*, yet all go under the *Name* of the *Two Tribes*; and therefore the *Two Tribes* are they only who are said to suffer; as they only (and such of the *Ten Tribes* as were then incorporated with them) were concerned in the *Rejection* and crucifying of their *Messiah*.

But as the Punishment of the *Two Tribes* has been so many hundred Years continued longer than that of the *Ten Tribes*, for this their greater Sin of crucifying their *Messiah*; so there was a plain and visible Reason for the at first greater Punishment of the *Ten Tribes*.

1. They rebelled from under the House of *David*.
2. They fell into *Schism* against the House of *Aaron*, and set up new *Priests* of their own,
3. As a Consequence of both these, they set up a false *Worship*, in the *Calves* of *Dan* and *Bethel*; and returned not from their

their *Idolatry*, their *Schism*, and *Rebellion*, till their *Extirpation*.

And we may see a very legible Hand of God upon them, in great *Judgments*, all along from their *Re-volt*.

Judab had many bad *Kings*, but some eminently good.

Israel had a Succession only of nineteen *Kings* from their *Defection*, among whom there was not one that was good.

And they were carried away captive 120 Years before the *Captivity* of *Judab*.

But then the *Captivity* of *Judab* having been continued so much longer than theirs (as before has been said), swells up the *Punishment* of *Judab* now to exceed theirs, as their Sin in *crucifying* their *Messiah* has far exceeded all the *Sins* of the House of *Israel*.

Let me add to this, the many and miserable *Massacres* and *Destructions* of the *Two Tribes* since our Saviour, under the several *false Messiahs* whom they set up; in one of which they suffered more than in either of the *Destructions* of *Jerusalem*, by the *Chaldeans*, or the *Romans*, as before has been shewn, from their own *Confessions*.

Now let us consider, that, at the *Day of Judgment*, there is no Representation of *Nations*; but every Man suffers for his own *Sin*. *National Judgments* are only in *this World*. And hence it is observable, that no wicked *Nation* has ever yet escaped a *national Judgment* in *this World*; though God may bear long with them, yet, if they do not *repent*, by a *national Sorrow* and *Amendment*, *Judgment* overtakes them, even *here*: For no-where *else* are there any *national* either *Mercies* or *Judgments*.

And as all *Nations* have been *wicked* in their several *Degrees*, so have they every one been severally *punished*, according to their *Demerits*, even before the *Sons of Men*.

But

But there are no *Judgments*, that have befallen any *Nation*, so legible as what have been sent upon your *Nation*; particularly upon the *Two Tribes*. No *Nation*, since the Earth began, has been kept under so long a *Captivity* and *Dispersion*; so wonderfully *preserved*! and so remarkably *punished*! *Preserved* for *Punishment*! and, when God's Time shall come, for a glorious *Restoration*, in the Acknowledgement of your only true and divine *Messiah*! O that this were the Time!

But the learned *Jew* has another *Answer*, *Libor*.
viz. That the *Jews* have not been free p. 101.
from *Idolatry* since their Return from the n. iv.

Captivity of Babylon; nor are at this Day:

And therefore that the Comparison must fail, which we draw betwixt the Punishments that have come upon them for their former *Idolatries*, and this 1800 Years *Dispersion*, after they had forsaken their *Idolatry*; which, he says, they have not yet forsaken.

He says, that they have it in the utmost *ibid.*

Abomination, and avoid it wherever they p. 102.

can: But that, for *Fear*, or other base

Motives, very many of them have turned *Mahometans*, in all the Dominions of the *Turk*, in *Africa*, in *Asia*, in *Persia*, and *Arabia*. But though this be an *Apostacy*, and forsaking of their *Law*, yet he does not charge it as *Idolatry*; because the *Mahometans* do not worship God by *Images*. But then he returns upon the *Christians*, and says, That, since the *Idolatry* of the Church of *Rome*, Multitudes of the *Jews* have, to avoid *Persecution*, embraced the *Papish Idolatry*, in divers Countries. And even in our own Times, (says he) we have fresh Experiences of it. He names the whole *Neapolitan Synagogue*, of *Barcelona*, and all the others in *Catalonia*, who turned to the Church of *Rome*. And in *Spain* and *Portugal* they have turned so fast, that, he says, *Ex Judæis apostatis, fere omnes & Principes, Nobiles, & Populares, Originem ducunt. Quod in iis Regionibus adeo notum, ut nemo dubitaverit, i. e. That almost all of them, Princes, Nobles, and Commons, are sprung from apostate Jews:*

Which

Which is so well known in these Countries, as that none doubt of it. Notwithstanding (as he says), for the obtaining of great Places, and Honours, especially the Ecclesiastical, they are obliged to renounce Judaism, and to bring Certificates that they are not descended of the Jews: Which (as we may easily believe him) are attainable at that, as well as other Courts, where Money is not wanting. This indeed does plainly shew the Suspicion, at least, that they are descended of the Jewish Race. He says moreover, That many of the Clergy, Bishops, and even of the Inquisitors themselves, are Jews in their Hearts; and dissemble Christianity, for the avoiding of Persecution, and to gain Honours and Preferments; of whom (he says) some do repent, and flee as they can. And that there are in Spain, both Bishops, and the greatest of their Monks, whose Parents, Brothers, and Sisters, do flee into this Country (that is, into Holland), that they may freely profess Judaism. That many of the Fryars, Augustins, Franciscans, Jesuits, Dominicans, have there, and in several other Countries, renounc'd their Idolatry; i. e. of the Church of Rome. This, I suppose, he would make an Argument of their returning back to Judaism: But he does not deny, that there are many Christian Countries who have thrown off the Idolatry of the Church of Rome, and yet do not judaize. But now, to consider all this whole Excuse:

1. *If many Jews, to avoid Persecution, submit to idolatrous Practices (as this learned Jew confesses that he himself had often bowed the Knee to Baal, for which he begs God's Pardon), yet this is still but the Defection of particular Persons, and cannot be compared to those National Idolatries wherein their Kings and Priests and People did concur of their own Choice, without any Force or Compulsion; as were their many Idolatries before the Captivity of Babylon, and none the like since. Their Principles were then corrupted, but not since; for they confess that they have Idolatry in the greatest Abhorrence, though many of them cannot resist unto Martyrdom.*

2. But

2. But this learned *Jew* has afforded us a very material Consideration ; for if all *Spain* and *Portugal*, or the greatest Part of them, and likewise many in other Countries, are descended of the *Stock* of the *Jews*, this may let us in to conjecture what is become of the *Ten Tribes* : It is certain, they are dispersed among other Nations ; and though they have lost their *Name*, and consequently their *Nation*, yet their *Posterity* must remain somewhere under other *Denominations*. It is reasonable to believe, that many of them did return to *Judea*, after the *Two Tribes* were restored to their Country, and *Jerusalem* and their *Temple* were built again ; and consequently are mixed among them to this Day. It will not be so easy, without this, to reconcile the vast *Numbers* of the *Jews* that were destroyed in the Siege of *Jerusalem*, under their several *false Messiahs*, and that are now dispersed all over the World. From whence I make these Inferences :

1. That many of the *Ten Tribes* might be involved in the *Guilt* of crucifying their *Messiah*, and standing out against him unto this Day, though all going under the Name of *Judah*, or the *Two Tribes*, and consequently sharing with them in the *Punishment*.

2. If the *Spaniards*, *Portuguese*, and other *Christians*, are of the *Race* of the *Jews*, they must be of the *Ten Tribes*, so far at least as they were mixed with the *Two Tribes* : And they turned more into other *Nations* than the *Two Tribes* ; because they have lost their *Name* and *Nation*, which only survives in the *Two Tribes* ; therefore the *Ten Tribes* may be said to be more converted to *Christianity* than the *Two Tribes* ; who only by Name of all the *Tribes* persist in their *Infidelity* against *Christ* our Lord.

This will make the *Punishment* of the *Ten Tribes*, for their *Idolatry*, *Schism* and *Rebellion*, much less than that of the *Two Tribes*, for the rejecting and crucifying of their *Messiah* ; and this *Sin* of the *Two Tribes* to be much greater than that of their own former *Idolatries*, as the *Punishment* of it has been many Ways more remarkably tran-

transcendent: Which I pray God you may lay to heart as you ought.

3. Many *Myriads* of the *Jews*, as *Acts* xxi. 20. well *Priests* as others, were converted to *Christianity*, in the Beginning of the *Gospel*, upon Conviction of what they themselves had *seen* and *heard*. About 3000 at one Sermon, 5000 at another. *Multitudes both* *Acts* ii. 41. *of Men and Women*. These, with their iv. 4. v. 14. *Religion*, lost (in Time) their *Nation*, or the *Name* of *Jews*, having embraced that of *Christians* in the Stead of it: And their *Posterity* are *Christians*, though of the *Jewish* Race.

Now, by reasonable Computation, there are more of these *Christian Jews* at this Day in the World, than of all that are known by the Name of *Jews*. For the *Jews* were almost all cut off, and utterly extinct, in the Destruction of *Jerusalem* by *Titus*; and more afterwards by *Adrian*, for adhering to their *false Messiah* *Barcosbas*. And all that now go by the Name of *Jews*, are sprung from the small Remainders that were left out of these *Destructions*, like *Brands* plucked out of the *Fire*: Whereas the *Christian Jews* escaped all these, and all that came upon the other *Jews*, for their several *false Messiahs* before-mentioned. And, which is wonderfully observable, the *Christian Jews*, that were in *Jerusalem* when it was *besieged*, were saved by a *miraculous Providence*; the *Siege* being unaccountably raised for a short Time, till the *Christian Jews*, taking hold of that Warning of our *Saviour*, *Matth.* xxiv. 16. fled to *Pella*, a City in the *Mountains*, and thereby escaped that *dreadful Overthrow*, which swept away the *unbelieving Jews* that waited their Fate in *Jerusalem*.

By this it appears, that the *Stock* of the *Christian Jews* has *increased* and *spread* much farther than that of the *Infidel Jews*, whose *Tree* was *twice* cut down by *Titus* and *Adrian* even to the Ground, and left to spring again out of the old Root; besides the many great *Loppings* afterwards under several others of their *false Messiahs*; whereas the *believing Jews* have *increased* and

and multiplied, without any of these *Interruptions*, and spread far and wide thro' the World. From whence we must conclude, that much the greatest Number of the *Jews* are converted, and have embraced the *Christian* Faith; and, by this means, are delivered from that *Servitude* and *Dispersion*, which now lies only as a *Curse* upon those *Infidel Jews* who continue in their *Obstinacy* against the *Messiah*.

Let me here take Notice of another Passage in the Place before quoted of *Limborch*, where the learned *Jew*, speaking of the Defection of so many of the *Jews* to *Idolatry*, to *Mabometism*, &c. according to the Countries where they live, wishes the *Jews* were as good as this Argument of the *Christians* would suppose them, *viz.* That they had reformed from their *Idolatry*, since their Return from the *Captivity* of *Babylon*; and were, in other Respects, better than before, excepting that Sin of rejecting their *Messiah*, and persisting in it; which this learned *Jew* will by no means allow; but, to avoid the Force of this Argument, he makes the *Jews* no more wicked than ever. Upon which Occasion, I would mind you of your Exposition (before mentioned) of the liii of *Isaiab*, which makes them most *holy* and *righteous* (See p. 13.); and that their *Dispersion* was for the *Conversion* of the *Gentiles* by them; whereas now you make them grow more and more wicked, and that they are corrupted every-where with the *Idolatries* and *Delusions* of the *Nations*, instead of converting them.

Theodor. Hackspan, in his Book before quoted, p. 394. cites the *Jewish Rabbies* and *Talmud* making the ancient *Jews* much better than the modern; he quotes *Falkut*, upon the 1st of *Isaiab*: And upon these Words, that *Righteousness* lodged in *Jerusalem*, R. *Juda*, F. R. *Simonis* says, that there was not a Man then to be found in *Jerusalem* in whose Hands any Sin was to be found. But how was this? The daily Morning Sacrifice did cleanse the Sins of the Night; and the daily Evening Sacrifice the Sins of each Day; so that none was to be found in *Jerusalem* upon whom there was any Sin. Thus he.

But

But of the *Jews*, after the *daily Sacrifice* did cease, it is said in the *Talmud*, by *Jochanan Massoch*, *Joma*, cap. i. that a *Nail of the former Jews was better than the whole Body of the After-Jews*; because the *daily Sacrifice* was wanting, by which the *former Jews* were cleansed.

See how *wile* the *modern Jews* are here made, ever since the Destruction of the *second Temple*! How *wile* this learned *Jew* here makes them! And this, that they might find an *Excuse* for the *Delay* of the *Messiah*, thus long after the *Time* foretold by the *Prophets*.

But at another *Turn*, when they apply what is said of the *Sufferings* of the *Messiah* in the liii. of *Isaiab* to their own *present suffering State*, then they are the *righteous Servants of the Lord*, and there is no *Deceit in their Lips*! then do they apply to themselves all that *Righteousness* which is there spoken of the *Messiah*: At one *Time* they are more *wile* than the *Heathen*, among whom they are mixed! At another *Time* they are *righteous* above all that are on the *Earth*! and by their *Righteousness* the *Gentiles* are to be converted!

These *contradictory Pretences*, set up severally as they are pinched, shew the *Desperateness* of their *Cause*; therefore I will labour this *Point* no further, but proceed to another *Topic*.

VIII. It is strange that you will adhere so obstinately to the *Letter* of those *Promises* made to *Levi*, which yet you must acknowledge are according to the *Letter*, and have been long *broken*; and yet so easily get over the *Letter* of the *Promises* concerning the *Messiah*, which can never be fulfilled but in the *Person of Jesus Christ*. Especially, considering that, in that famous *Prophecy* of the *Messiah*, *Pf.cx.* it is expressly said, that he should be a *Priest*, not of the *Order of Levi*, but of *Melchizedeck*. Here was a new *Priesthood*; and a *Change of the Priesthood* does necessarily infer a *Change* also of the *Law*. In your *Sense* of the *Promises* to *Levi*, you make that *Promise* of the future *Priesthood* after another *Order* to be a *Contradiction* to the *Promises* made to *Levi*; but, in our *Sense*, they both stand together, and the one fulfils and completes the other. If you will admit

no Change of the Levitical Priesthood, you must throw off the *Psalms* of *David*, as well as the *Gospel* of *Christ*. Then consider, that the *Promise* to the *Priesthood*, of which *David* then *prophefied*, was confirmed by an *Oath*, that God would not alter his Purpose; *I have sworn, and will not repent*: There was no *Oath* to the *Priesthood* of *Levi*. Again; the *Priesthood* of the *Messiah* was declared to be *eternal*; *Thou art a Priest for ever*. And the *Type* of this *Priesthood*, in *Melchizedek*, was more noble than that in *Levi*; because *Abraham*, the Father of *Levi*, and of all *Israel*, did pay an Acknowledgement to the *Priesthood* of *Melchizedek*, as superior to his own, in paying of *Tythes* to *Melchizedek*, instead of receiving *Tythes* from him; and being *blessed* by *Melchizedek*, as his superior.

When the Flowing-in of the *Gentiles* to the *Church* is described, it is written, *I will take of them for Priests and for Levites, saith the Lord*. *If* *Isai.* lxvi. 21.
this were to be understood of the *Jews*, yet the *Covenant* with *Levi* would be at an End, if the *Priesthood* were enlarged to let in those of other *Tribes*. And it is promised, *Ye shall be to me a Kingdom of Priests*. *This could* *Exod.* xix. 6.
not be under the *Mosaical* Dispensation: But it is under the *evangelical*; where the *Priesthood*, which is designed to serve the whole *Earth*, is not, it cannot be, confined to one *Family*, or *Tribe*, or *Nation*: And so the whole *Kingdom* of *God*, which is the whole *World*, as they that are made capable of the *Covenant* of *Grace*: So also of the *Priesthood*.

And if the whole *Gentile* *World* were gathered unto you (as you expect), then surely the one *Tribe* of *Levi* would not be sufficient for *Priests* to them all. So that, according to your own Expectation, there must be a *Change*. And yet,

IX. Your great Objection is, That *God* cannot alter any thing that he has once ordained. It is true, *God* is *immutable*, and cannot *change*; and what he ordains must answer the Ends for which he has ordained it. He does not always tell us what those *Ends* are, and there-

fore we cannot always tell when they are accomplished : But when he pleases to make known to us the Ends for which he has ordained such Things, what it is they tend to, and when they are to be accomplished, then, when they are accomplished at the Time he has named, to think this any *Breach of Promise*, or *Alteration in God*, which is the highest Proof of his *Veracity* and *Unchangeableness*, is a great *Weakness* in our *Understandings* ; and our great *Unhappiness*, when this betrays us to *oppose* and *fight against* the *Counsel of God*, and *forfeit* our *Share* in his glorious *Dispensations*, all ordained to bring us to *Bliss*.

1. This Objection of yours, which keeps you from *Christianity*, is that which has divided the *Samaritans* from you : They stick to the *Institutions* given to the *Fathers*, to *Abraham*, *Isaac*, and *Jacob* ; and think that what was after commanded to *Moses* cannot alter what God had before appointed. Our *Fathers worshipped in this Mountain* (said a Woman of *Joh. iv. 20. Samaria* to our *Messiah*), and ye say, that in *Jerusalem is the Place where Men ought to worship*. Our Lord determined the Case on your Side against the *Samaritans*, and said, that *Salvation is of the Jews*. But, by the same Argument that you can defend yourselves against the *Samaritans*, you must yield up the Cause to the *Christians* : For if God could alter his *Institutions*, from what he gave to the *Fathers*, to what he commanded by *Moses*, why not from what he commanded by *Moses*, to what he instituted by *Christ* ?

2. If you say, that the Argument will run on to all *Changes*, as from what he instituted by *Christ*, to what it is pretended he anew *revealed* to *Mahomet*, and so on to the End of the World ; and that nothing can be certain :

I answer, That *Mahomet* could not prove his pretended *Revelations*, by those *Marks* as *Moses* and *Christ* did, and they only ; as I have shewn in a Treatise intitled *Deism Refuted*. And we may safely venture all

the *Impostors* in the World to counterfeit these *Marks*, and to believe them if they can.

But, in the next Place, *Christ* was foretold by *Moses*, Deut. xviii. 18. *Yea, and all the Prophets that follow after, as many as have spoken, have likewise foretold of these Days* in which our *Messiah* came into the World, and fulfilled all that they had *prophefied* of him. So that the *Gospel* is a *Confirmation* and *Fulfilling* of the *Law*, and bears Witness to it.

But though the *Alcoran* does acknowledge both the *Scriptures* of the *Old* and *New Testament*, and so far bears Witness to them, yet it cannot shew that *Mahomet* was foretold either by *Moses* or *Christ*, or by any of the *Prophets*. Nay, *Christ* has told, That he is the *last*, and none to come after him : And therefore gives us Caution to believe none such. So that the *Alcoran* is in direct Opposition both to the *Law* and the *Gospel*.

If *Moses* had said, that he himself was the *last* that God would send, then could not you expect any *Messiah* to come. But since *Moses* has told us of a *Prophet* that God would send after him, and commanded all to hear him, and threatens God's *Judgments* upon those who will not hearken to the Words of God, which he shall tell them, Deut. xviii. what Difficulty should you make to 19. hearken unto him, who has come with the same *Attestation* and *Seal* of God as *Moses* himself did ?

3. If you say, That you are forbidden, Deut. xiii. to trust even *Miracles* against what *Moses* commanded : That *Scripture* shall be considered by-and-by ; and it will be shewn, that it extends only as to the Worship of *false Gods* ; and that they are not true but *seeming Miracles* that are there spoken of.

But your *Talmud* (tit. *de synedrio*) gives this as a standing Rule, That any Command whatsoever may, without Scruple, be transgressed by the Command of a *Prophet* ; that is, who works *Miracles* to attest his Mission.

This is to be understood of those Commands which stand only upon *positive Precepts* of God's Institution, and have not a *moral*, which is an *indispensible* Obligation, in their own Nature.

And of this there are many Examples in *Scripture*, even where *Miracles* were wrought to warrant them; But they gave Place oft times to Cases of *Necessity*, and *public Good*.

How oft have the *Treasures* of the *Temple*, which were *hallowed*, being *dedicated* to God, and the very *Gold* upon the *Doors* and *Pillars* of the *Temple*, been given to *Heathen* and *idolatrous Kings* (when other *Treasure* there was none), to procure *Peace* to the Kingdom, upon great Emergencies? And no *Censure* passed upon this.

David, in a Case of *Necessity*, eat of the *hallowed Bread*, and those who were with him, of
1 Sam. xxi. which it was not lawful for any but the *Priests* to eat; and was blameless.

The Command of the *Sabbath* was transgressed, as oft as the *eighth Day* for the *Circumcision* of a *Child* fell upon that Day.

Joshua, and all the *Men of War*, compassed *Jericho* on the *Sabbath-day*.
Josh. vi.

Circumcision (so positively commanded)
chap. v. 5. was omitted forty Years in the Wilderness.

Samuel sacrificed at *Mizpeh*, and built
1 Sam. vii. an *Altar* at *Ramah*; neither of which was
7, 17. the Place that God had appointed: Which
was contrary to the general Command,
Deut. xii. 13, 14. And besides, *Samuel* was no *Lewite*; and therefore it was *Death* for him to offer *Sacrifice*, by *Num. xviii. 7.*

The same did *Elijah* (who was not a
1 Kings *Lewite*), and had God's Approbation, by
xviii. 38. a great *Miracle* then shewn.

The Place of which *Moses* spoke, *Deut. xii. 5, 6.* That God would *chuse* to put his Name there, was established at *Shiloh*, which bore the Name of the
Messiah,

Messiah, and was called *the Tabernacle which God had pitched among Men*, Psal. lxxviii. 60. It remained there from the Days of *Joshua* to *Samuel*, about four hundred and fifty Years: And thither they brought their *Tythes, Sacrifices, &c.* and came up yearly to worship, as *Moses* had commanded, to the *House of the Lord*, which was there. Yet this was altered, by the Authority of *David* and *Solomon*, who set it up at *Jerusalem*; and moreover made several Changes in the Courses of the *Priests* and the *Levites*, and other Parts of the *Worship of God*, which *Moses* had commanded, particularly as to the Time of the *Levites* Service, which, by the Commandment of *Moses*, was from the Age of thirty to fifty: But this, by the last Words of *David*, was altered, and they were to begin their Service at the Age of twenty. And the Reason is there given, because the Manner of their Service was changed; not being so laborious, as when they were to carry the *Tabernacle* upon their Shoulders: The Practice of which ceased, when the *House of the Lord* was built at *Shiloh*, after the Conquest of *Canaan*: For then the *Ark* was fixed; and all the *Tribes* repaired to it at *Shiloh*, and it was not carried about with them from Place to Place, as formerly. Yet this Alteration of the Age of the *Levites* Service was not made till the Time of *David*; but served ever after, *Exr.* iii. 8. And there was no Prophecy going before to warrant these Changes; nor had *Moses* spoken any thing of them. But he spoke expressly of the *Messiah*; and implied Changes to be made by him. For he gives strict Charge to *bearken to what he should command*; and threatens God's Judgments to those who should refuse. Now what Occasion was there for this, if he had no more in Commission than *Moses* had, and were to command nothing more or less than *Moses* had done?

done? If he were only to reinforce what *Moses* commanded, that was the Business of *lesser Prophets*, and would make him *less* than *Moses*; which, I suppose, none of you will say.

But, beside *Moses*, we have the joint Voice of all the *Prophets*, who do, in express Terms, declare that the *Messiah* would make great *Changes* from what *Moses* commanded, and introduce a much more

Isai. lxxv. glorious State into the Church; which

17. *lxxvi.* *Isaiab* expresses by new Heavens, and a

22. *lxxv.* new Earth; and tells, that, at that Time,

15. God would throw off the *Jews*, and make

others his Chosen. And ye (says God to

your Nation) shall leave your Name for a Curse to my

Chosen: For the Lord God shall slay thee,

Jer. iii. 16. and call his Servants by another Name. And,

in those Days, saith the Lord, they shall say

no more, the Ark of the Covenant of the Lord: Neither

shall it come to mind, neither shall they re-

member it, neither shall they visit it, nei-

Chap. ther shall that be done any more. Behold the

xxx. 31. Days come, saith the Lord, that I will make

32. a new Covenant with the House of Israel,

and with the House of Judah: Not according to the Co-

venant that I made with their Fathers, in the Day that I

took them by the Hand to bring them out of the Land of

Egypt.

And it is told, that the *Messiah* should be a Priest,

but not of the Order of *Levi*, as before shewn, p. 48.

And as to your Priesthood, so it is said, That God

would reject and put an End to your Sa-

Psal. xl. crifices, and bring, in their Place, the

6, 7. great and only expiatory Sacrifice of the

Messiah. Sacrifice and Offering thou didst

not desire; Burnt-offering and Sin-offering hast thou not

required. What then? A Body hast thou prepared

me (says the *Messiah*): And, Lo, I come! to do thy

Will, O God. In the Volume of the Book it is so written

of me.

Thus

Thus it is written of the *Messiah*, and of the *Changes* which he was to introduce : Yet you will have none of them, because they are *Changes* : Though you make no Scruple of the *Changes* by *David*, *Solomon*, and others, of which there were no *Prophecies* ; nor did they attest their *Mission*, as our *Messiah* has done, by such a *Multitude* of *Miracles*, and of such a *wonderful* Nature, as never before were shewn upon the Earth.

Nay, you yourselves have made *Alterations*, without the Command of any *Prophet* that you can produce, or of any *Miracles* to warrant you. For you are commanded, *Deut. iv. 2. v. 32.* not to *add* to what *Moses* commanded, *xii. 32.* as well as not to *diminish* : Yet how many *Traditions* of your *Elders* do you observe, that were never commanded by *Moses* ? As, the washing of *Pots* and *Cups*, &c. If that were all ; for you have *Traditions* quite *contrary* to the *Laws* of *God*, and which render them of none Effect. *Moses* said, *honour*, that is, *support* your *Father* and *Mother* : But ye say, If a Man has made a voluntary *Corban*, or *Gift* of what he has, though in *Reversion*, to the *Temple*, or other Use of your *Law*, he is free from that Part of the fifth Command ; which you have thus enervated by your *Tradition*. And many other such-like Things do ye. Nay, you have laid an eternal *Fund* of *Traditions*, to vie with the *written Law* : These you suppose delivered to *Moses*, and by him orally conveyed to your *Elders*, of which they have the keeping ; and their *Stock* is *inexhaustible* : And these you make of equal Authority to the *written Law*.

What *Prophet* or *Miracle* had you for Changing of the *Posture* in Eating of the *Passover* ? so positively commanded, *Exod. xii. 11.* Yet, after you were at Rest in *Canaan*, you made your own Construction upon the *Equity* of the Command, and released yourselves from the *Trouble* of that *Manner* of eating it.

You likewise added a *Post-Cænum* to it, which you observed with as much Strictness as the *Passover* itself.

You added *Baptism* to *Circumcision*. And several other Things, which were not commanded in your *Law*.

Yet you reject your *Messiah*, because, you say, he made Alterations in the *Ordinances* which *Moses* delivered.

X. From what has been said, I hope it will not be a difficult *Task* to remove from you all *Scruple* as to that *Master-Objection*, which you most insist upon, grounded upon the xiii. of *Deut.* ver. 1, 2, 3. where it is said, *If there arise among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or the Wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods (which thou hast not known) and let us serve them; Thou shalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams: For the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soul.* From hence you would infer, that you are not to believe our *Messiah*, let his *Miracles* be never so great, because he seeks to turn you after other Gods.

Ans. 1. The *Sign* or *Wonder* here mentioned, is not any *true* and *real* *Miracle*, but only telling of something which might afterwards come to pass: And this has happened, and may happen, many times by *chance*, which yet may seem a *Wonder* to the People. And it is only against these *false* and *seeming* *Miracles* that God here guards his People; which he sometimes permits, for the *Trial* of their *Faith*. Therefore, observe, the Word *Miracle* is not used here, only a *Sign*, a *Wonder*, or a *Dream*.

For none can work a *true* and *real* *Miracle* but God. And it cannot, without the highest *Blasphemy*, be supposed, that God would work a *Miracle*, on purpose to set his *Seal* to a *Lie*. If this were possible, it would destroy all *Revelation*: For how could we know when it were *true* or *false*? Therefore, where there can be

no Doubt as to the *Miracle*, there can be no *Scruple* as to the *Revelation* which that is brought to attest.

Now the *Miracles* of our *Jesus* were such, as that there can be no Manner of *Doubt* concerning them. The most hardened *Deist* upon the Face of the Earth, if he allowed the *Matters of Fact*, would grant them to be *true* and *real Miracles*. And you must either allow them to be such, or throw off all those of *Moses*; which were neither so *great*, nor so *many*.

This is the *first Answer* I give, which concerns the *Nature* of the *Sign* or *Wonder* that is spoken of, *Deut.* xiii. The next *Answer* is concerning that Thing for which such a *Sign*, or *Wonder*, or *Dream*, is produced: And that is, *To go and serve other Gods*. And as to this, consider,

2. What are these *Gods* here spoken of? It is told, *ver. 7. Namely, the Gods of the People, which are round about you, nigh unto thee, or far off from thee, from the one End of the Earth even unto the other End of the Earth*; that is, all the *Gods* of the *Heathen World*: And against all these our *Jesus* is as severe as your *Moses*; and confirms this very *Text*, and all that *Moses* commanded against them. They are called *Devils*, over and over again, *1 Cor. x. 20, 21.* And *Christianity*, wherever it has come, has rooted out all the *Pagan Idolatry*, more than ever the *Law* has done.

Obj. 1. If you say, That our *Jesus* would have Men to worship *himself*. 1st, That is none of the *Gods* mentioned in this Place of *Deut.* For you will not say that any of the *Heathens* did worship the *Messiah*. 2^{dly}, You do not refuse *Worship* to the *Messiah*. *David* called him *Lord*; and said of him, *Psal. cx. 1. Thy Throne, O God, is for ever and ever—* — *xliv.* and, *God, even thy God, hath anointed thee* 6, 7. 11. —and says to the *King's Daughter*, that is, the *Church*, *He is thy Lord, and worship thou him.* And *God* calls him his *Fellow*, or *Associate*; and commands all the *Kings* of the *Earth* to *kiss*, that is, to *worship*, *Job xxxi. 27.* the *Son* (for that was an *Act of Worship*)

1 Kin. xix. 18. And David speaks of him (which can be applied to Solomon no otherwise than as he was a Type of the *Messiah*); They shall fear thee as long as the Sun and Moon endure, throughout all Generations—He shall have Dominion from Sea to Sea, and unto the Ends of the Earth—All Kings shall worship or fall down before him; all Nations shall serve him—Prayer shall be made ever unto him, or he shall ever be adored—All the Nations of the Earth shall be blessed in him: And all the Heathen shall praise him.

Hag. xi. 17. These are the very Epithets given to the *Messiah* (and can belong properly to none other), who is called the *Desire of all Nations*: And that in him all Nations of the Earth should be blessed: And to him shall the Gathering of the Gentiles be: Which is to Christ our Jesus, but was not to Solomon, unless in a very low Sense, as he was greatly famed for his *Wisdom*; which

made him much respected by many of the Heathen: But they had no Relation to him, or were gathered to him, as their King, or their Saviour, as they are now to our Jesus, whom Solomon did but faintly represent. And if you should apply the *Worship* before-mentioned to Solomon, then surely much more to the *Messiah*. So that the *Worship* of him is established in your own Scriptures, and comes no way within the Prohibition of Deut. xiii. which respects only the *Worship* of the Heathen Deities. Let me add here what your Talmud (tit. de Synedrio) says, That Jesus is not the Name of any Idol, nor can be reckoned such, when the Christians do refer the Honour they pay to him, to God the Creator of all: And (tit. Schebuoth & Sabbotb) agrees with Rabbi Solomon, who, upon Gen. xxii. 18. does acknowledge, that God might take upon him human Nature; and thinks that he had done it for a time. And the Chaldee Paraphrase (upon Hos. i. 7. and other Places) calls the *Messiah* the Word of God, the same that our St. John calls him; John i. 1, &c.): And your Talmud, upon

upon *Taanith*, says, from *Isai.* xxv. 9. That at that Time God would be pointed at, and shewn even with the Finger.

The above-quoted *Psalms*, which speak of the *Worship* of the *Messiah*, are owned to refer to the *Messiah*. The second *Psalms*, by *David Kimchi*, *Abraham Esdra*, *R. Jonathan* in *Beresith Rabba*, and that most learned Rabbi *Saadia*, who owns the same of *Psalms* cx. as the *Chaldean Paraphrase* does of *Psalms* xlv.

But there needs not Attestations; for these *Scriptures* are expressed in such a Strain, as may indeed be accommodated, at an infinite Distance, to Transactions here below; but cannot be properly applied, nor verified of any but the *Messiah*. And some are such, as can in no-way be adapted to any other. What other did *David* call his Lord? What other claims the *Worship* of all the *Kings* upon the Earth? Whose *Kingdom* but his is without End? And extends to the uttermost Part of the Earth? All which, in *Psalms* ii. is given to the Son, but was not given to *David*: Neither was it given to *David* that his *Flesh* should not see Corruption, as it is promised, *Psalms* xvi. 9, 10. but was verified of none that ever entered the Grave, except only of our *Messiah*.

Obj. 2. You urge our Doctrine of the *Holy Trinity*, as inferring Plurality of Gods; and so to be brought within Prohibition, *Deut.* xiii. But you cannot say, that this is any of the Gods of the Heathen, who are expressed in that Command; when we profess to worship none other but that One only God who spoke to your Fathers in Horeb, out of the Midst of the Fire. And we detest all Thoughts of any other God. Our great *Messiah* taught us this to be the first of all the Commandments, that, The Lord our God is one Lord. And all Expositions of the blessed Trinity, or Inferences from it, that do in the least interfere with this, we condemn, as impious and heretical.

But whether this one most simple and uncompounded Nature of God may not be communicated to three eter-

nal Persons, without either *Confusion* of the Persons, or *Dividing* of the *Substance*, does in no-way interfere with the *Unity* of the *Nature*; because this very *Hypothesis* does suppose the *Unity* of the *Nature*, in the strictest Sense that is possible. And if we should be under great Difficulty (as how can it be otherwise) in explaining such an *unfathomable Mystery*, yet can it not infer *Polytheism* upon us, while we are ready to part with all, rather than to admit of that.

You know, we bring many Proofs for this out of your *Scriptures* of the *Old Testament* (some are named hereafter); and you cannot infer from hence, that we do not *own* these *Scriptures*: Nay, this is a Proof that we do not *understand* them aright. And if you should prove against us that we do not rightly *understand* (who does?) the *divine* incomprehensible *Nature*, while we contend as earnestly as you for the Necessity of its *Unity*, you cannot charge us with *Polytheism*, for our Mistake in other Matters: And therefore this can never come under the Prohibition of *Deut. xiii.*

I say not this, that I would wave entering with you upon this Subject: But there is not room for it in this short *Essay*: It would require a Discourse by itself. And that I am at present concerned in, is to shew you, that this can be no Cause for your rejecting our *Messiah*. There are some called *Christians*, who say, that we have mistaken our *Messiah* in this Point: But I would be loth to clear you from the Objection by that Method. Only thus much it shews you, that if we have mistaken the *Gospel*, so have we the *Law* too, as to the Doctrine of the *Holy Trinity*: And this can be no more an Argument that we set *Polytheism* against the *Law*, than against the *Gospel*; which as strongly asserts the *Unity* of *God* as the *Law*, and confirms all that the *Law* says of it. Therefore if you reject the *Gospel*, because we would infer a *Trinity* from thence, you must, upon the same Account, reject the *Law* too. If our Inferences are not just, the *Gospel* is cleared, as well as the *Law*. And if our Arguments
do

do hold, then the *Law* does infer a *Trinity*, as well as the *Gospel*.

Nor is it we *Christians* alone that would infer a *Trinity* from your *Law*; your own *Cabalists* do distinguish *God* into three *Lights*; and some of them call them by the same Names as the *Christians*, of the *Father*, the *Word*, and the *Holy Spirit*; and yet say, That this does not at all break the *Unity of God*. Your famous *Philosophes of Cain and Abel*, he says, that *God was accompanied with his two supreme Virtues of Power and Goodness: And that God, being one, did produce out of his clear Mind three Operations, of which each is unmeasurable or infinite; for that his Powers are unlimited*. And, in his third Book of the *Husbandry of Noah*, he distinguishes these into *Tò òν, τὸ Δεσποτικόν, τὴν ἰδέω Δύναμιν*; i. e. *Being, Power, and Goodness*. In his *Allegories*, he calls the *Word*, the *Name of God*, and the *Maker of the World*, or the great *Instrument of God*, whereby he made the *World*, the same as our *Gospel*, John i. 3. And in his Book before quoted of *Husbandry*, he calls the *Word* by the same Name as we do, *Heb. i. 3. Χαρακτὴρ*, the *express Image of God*. *Moses the Son of Nehemans* calls him the *Angel, the Redeemer*, who is called the *Face of God*; that is, says he, *God himself*; the same that appeared to *Jacob at Bethel*, and said to *Moses in the Bush, I am the God of thy Father, &c.*; *The Lord* that should come to his *Temple*; and the *Angel of the Covenant*, prophesied of *Mal. iii. 1*.

Maimonides, in his Book of *Foundations*, and after him *Joseph Albo*, distinguish in *God*, 1. That which *knows*: 2. That which is *known*: 3. The *Knowledge* itself.

But I will not detain you here with Quotations; our *Eusebius*, in his Book of the *Preparation of the Gospel*, p. 327. tells you, that all your *Rabbies*, after the *God of all*, and his first-born *Wisdom*, do join into the same *Divine Nature a third, whom they call the Holy Ghost, by whom your inspired Persons were enlightened*. And you

you do all generally agree, that this holy *Spirit* was not any-thing that was *created*; and yet you distinguish it from him that sent it. Your Rabbi

tells us, that in the Word *Elohim* there are three *Degrees*, each *distinct* by itself, yet all *one*; joined in *one*, yet not *divided* from one another.

And as you make that holy *Spirit* which inspired the *Prophets* not to be a *Creature*, yet *distinct* from him who sent him, so you make what you call the *Schechina* to be a *divine* Thing; and *distinguish* it not only from *God*, but from that holy *Spirit*; as in your *Jerusalem Gemara*, of *Documents*, chap. iii. and the *Babylonish Gemara*, tit. *Joma*, chap. i. Your *R. Jonathan*, in the Preface *Echa Rabthi*, says, The *Schechina* waited three Years and a half upon Mount *Olivet*, expecting the Conversion of the *Jews*.

This was the Place where our *Jesus*
Luke xxi. (the true *Schechina*) made his *Abode*; and
 37. xix. whence he rode into *Jerusalem*, to accom-
 29. plish his blessed *Passion*. And the Time of
Luke xiii. his *Preaching* was about three Years: So
 7. long, he said, he would bear with the ob-
John xi. stinate *Jews*. This may be applied, as
 51. to what your *High Priest* said, though him-
 self knew not the true *Import* of it.

Now then, all these fore-cited Testimonies to the *Holy Trinity*, whether of *Jews* or *Christians*, are not the setting up of any other *God*, but only searching into the *Nature* of that *God* whom we acknowledge: As, to give an Example (though any *Parallel* to *God* must be at an infinite Distance), we argue three great *Faculties* in our *Soul*, the *Understanding*, the *Memory*, and the *Will*; and that these may be understood, without either *Confusion* of the *Faculties*, or *Division* of the *Substance* of the *Soul*. And suppose that some should object, that this was making of three *Souls*; I say, that whatever the *Consequence* might be from this *Hypothesis*, yet that no *Man* could be justly charged with holding three *Souls* in *Man*, who professed that he held but *one*. We are not to be charged with the *Consequences* of an *Opinion*, so as

to infer that we do not hold that *Opinion*; for we may not see all the *Consequences* of what we hold: Therefore, though three *Faculties* should infer three *Souls*, yet cannot he who holds three *Faculties* be charg'd with holding of three *Souls*, while he does hold but *one Soul*; and thinks that the contrary does not follow from his holding of three *Faculties* in the same *Soul*.

Thus, tho' *three Persons* did infer *three Gods*; yet does not he hold *three Gods*, who holds *three Persons* in *one* and the *self-same God*.

If you say, that this will excuse all *Idolatry*, as of those who *worshipped* the *Sun*, &c. because of *God's* supposed *Residence* there: I answer, No; because, supposing of that *Residence*, yet it would be *Idolatry* to *worship* the *Sun*, or any thing else, merely because of *God's Residence* in it. As you would have thought it *Idolatry* to have *worshipped* the *Temple*, or the *Cloud of Glory*, because of *God's* special *Presence* which was there afforded.

But they did not think it to be *Idolatry*; was it therefore none? No; our *Thoughts* cannot alter the *Nature* of Things. And there are *Sins of Ignorance*. None ever *confess'd*, no, nor I believe *thought*, himself to be an *Idolater*; for then it must be supposed that he would not continue in it. But he that adores *one God* in *three Persons* (supposing him mistaken in his Judgment) comes not under either of the Branches of *Idolatry*: 1. Of a false *Object*. 2. Of a false *Manner* of *Worship*. For the *Manner*, there is no Pretence; that consists in the *worship* of *God* by *Images* (which he has forbidden), whether *artificial*, of our own making; or *natural*, by any *Creature* of *God's* making; as any of the *Host* of *Heaven*, *Sun*, *Moon*, or *Stars*; or any thing here below, as of *Men*, *Birds*, *Beasts*, *Fish*, &c. though the *Worship* be referred to *God*, as represented by them; or from his supposed *Residence* or *Presence* in them. This is *Idolatry* in the *Manner* of our *Worship*: But nothing of this can be applied to the *three Persons* which are supposed to be *God* himself. This was your *Idolatry* in the *golden Calf*; which you did not take to
be

be *God* himself, that you yourselves had made; nor could such *Folly* be supposed in your *Solomon*, as to think the *Images* he made to be that *God* that made him. This was the *Idolatry* forbidden in the second *Command*.

Then, for the first *Command*, which relates to the *Object of Worship*: If that be taken for setting up any *Creature* as the *Supreme Being*, or giving *divine* Honour to *Angels*, or other *Ministers of God*, as *inferior* or *middle Deities* betwixt the *Supreme Being* and us, as the *Heathens* thought their *Dæmons*, whom therefore they called *Dii Medioximi*; in neither of these Senses can *Idolatry* be applied to the *three Persons* supposed to be in the *divine Nature*. For, 1st, They are not *Creatures*. Nor, 2^{dly}, Any *inferior Deities*; nor so supposed to be: But all *equally* to partake of the same *one* *divine Nature*; as the three *Faculties* do of the same *one* and *indivisible Soul*. And therefore, whatever *Mistake* may be supposed in the *Hypothesis*, yet it cannot come under any *Notion of Idolatry*. And no otherwise can the *Worship*, or paying of *divine* Honour to the *Son* or *Messiah* (already prov'd) be excus'd from *Idolatry*, than by acknowledging him to be the *Word of God* (as you yourselves have call'd him); that is, one of the *divine Persons* in the *Godhead*. And this does avoid all *Notion of Idolatry* in the *Worship* of him; and can no ways come under that *Prohibition of Deut. xiii.* against worshipping the *false Gods* of the *Heathen*. You lay not this to the *Charge* of your own *Talmud* and *Rabbies*, who give the same *Expositions* of your *Scriptures* as we do. And you know how many of them do think, that a *Plurality of Powers* in the *one Nature* of *God* is intimated in the very *Name of God Elobim*, which is the *plural Number*; and in these *Texts*, among many others of the *Old Testament*, *Gen. i. 1. 26. iii. 22. xix. 24. Psalm xlv. 6. 7. lxviii. 18. cx. 1. Isaiah ix. 6. xlviii. 16. Jer. xxiii. 6. Mich. v. 2 Zech. ii. 8, 9. iii. 2. xii. 10.* Now may we not reason upon these *Texts* as you have done, without *Imputation*.

tion of *Polytheism*? And so of the *Texts* in the *Gospel*? And when you come to embrace the *Gospel*, (which God send) we will reason with you, as with some amongst ourselves, upon what *Proofs* are there, answerable to, and explanatory of, those *Texts* in the *Old Testament*, which favour the Doctrine of the *Holy Trinity*; and then, and not till then, will be the proper Time to enter with you at large upon this Controversy.

But what I have now said, I hope, will be sufficient to remove all *Scruple* from you against the *Gospel*, from that *Text* of *Deut.* xiii.

And then that other *Text*, *Deut.* xviii. 19. will look very terribly upon you, That whosoever should not *bearken* to the *Messiah*, when he came, *God* would *require* it of him. And you feel it *severely*, that *God* has *required* it.

III. But, to put an End to this Objection from *Deut.* xiii. the *Jews* have yielded it; if they will allow that learned *Jew*, who disputed with *Limborch*, to give their true Sense: And that, according to their own *Talmud* before quoted (*tit. de Synedrio*), which says, *That any Command may be transgressed, by the Command of a Prophet, i.e. who can work Miracles to prove his Mission.*

And, says that learned *Jew*, *If Christ, after he rose from the Dead, had publicly said to the whole Congregation of Israel, Hear, O Israel, I am the Lord thy God, who brought thee out of the Land of Egypt, and now have redeemed you from a greater Captivity of Sin; whom you have sacrilegiously put to Death; abs Dubio* (says he) *without doubt, all Israel had believed, even to this present Day: Nor had there been room left for any Doubt, or Suspicion.* Thus he; and he thereby yields, that such a *Miracle* as this would have convinced all the *Jews* to believe *Christ*, when he call'd himself *God*: And therefore he must grant, that, notwithstanding of what is said, *Deut.* xiii. *Miracles* are sufficient to vouch even the *Divinity* of *Christ*. And then the Dispute must

must only lie upon the *Miracles* recorded in the *Gospel*: For the Truth of which I refer to what is said in the first Part against the *Deists*.

XI. I would in this Place call upon you to reflect, how very exact and particular God has been in fulfilling all the *Promises* he has made unto your *Nation*. One especially, which does confound the *Deists*, who call for *ocular Demonstration*, and have it, to their Astonishment, in seeing at this Day the fulfilling of a most wonderful *Prophecy* and *Promise* made to your *Nation* so many Ages past.

The *Deists* have made you, of all People, their Reproach; because you have been call'd the *peculiar People*, the *holy Nation*, *chosen* of God before all Nations upon the Earth; yet ye were the *Deut. vii. 7.* *fewest of all People*; and thence argue (in their bold and prophane Style) the *Injustice* and *Nonsense* of God's preferring these to all the great *Nations* and *Monarchies* upon the Earth.

They will not believe that God had more Regard to the *Jews* than to any other People; or gave any *Prophecies* concerning you. They say, you coined those *Prophecies* after the *Facts* they speak of: But they demand the fulfilling of a *Prophecy*, which they may see; and this that I speak of is obvious to the Eyes of all the World; it is recorded *Jer. xlv. 28.* *Fear thou not, O Jacob my Servant, saith the Lord, for I am with thee; for I will make a full End of all the Nations whither I have driven thee; but I will not make a full End of thee, but correct thee in measure, yet will I not utterly cut thee off.* You will find the same, *Ch. xxx. 11.* and *Ch. xxxi. 36, 37.* it is written, *If those Ordinances depart from before me, saith the Lord, then the Seed of Israel also shall cease from being a Nation before me for ever. Thus saith the Lord, If Heaven above can be measured, and the Foundations of the Earth searched out beneath, I will also cut off all the Seed of Israel, for all that they have done, saith the Lord.* See the same repeated, *Ch. xxxiii. 24, 25, 26.* and confirmed, *Isai. xxvii. 7. xxix. 7, 8. liv. 9, 10. lxxv. 8, Ezek. vi. 8. xi. 16. xii. 15, 16. Amos. ix. 8, 9. Zech.*

Zech. x. 9. And this was pursuant to what was promised in the *Law*. *Lev.* xxvi. 44. *Deut.* iv. 31, &c.

Now let us see how literally this is fulfilled at this Day. The great and famous *Monarchies*, who, in their Turns, governed the World, and successively had destroyed the *Jews* (the *Affyrian*, the *Babylonian*, and the *Roman*), are all vanished as a Dream: There is not one of them left: Their very Names are lost in the Earth. But your *Nation*, tho' *sifted* among all the *Nations* (as your Prophet *Amos* expresses it, in the Place above quoted) *like as Corn is sifted in a Sieve*, yet are you preserved a *visible distinct People*, in all the *Nations* whither you have been *scattered*. And the Rage of many *Kings* and *Governments* has been let loose against you, to root you off from the Face of the Earth, and you had no Helper: Yet the *Lord* was your Helper, and put it out of the Power of all the Earth (though without any visible Opposition) to infringe the *Promise* he had made to you.

The *Deists* dare not say, that these *Prophecies* were made Yesterday, or not before the Fall of these *Monarchies*; especially of the *Roman*, the greatest of them. And what a *Folly*, as well as *Vanity*, had it been in the *Jews*, to have forged such *audacious* and *provoking Prophecies*, to have thus *dared* all the *Powers* of the *Earth* to *extirpate* them, who hated them, and had them perfectly at Mercy?

And here let the *Deists* take Notice of this wonderful Instance, fresh before their Eyes, of *God's* particular Reward to this most *despised* and *contemptible* People (in their Account), above all the other *Nations* of the Earth, how *great* and *honourable* soever. This is a *standing Miracle*, exhibited to the whole World!

Yet is there no *Partiality* in this, as the *Deists* weakly reason: For, as *Moses* was a *Type* of the *Messiah*, so the *Church* of the *Jews* was of the *Christian*; whose *Palaces* are enlarged to take in the *Gentiles*, as often promised in your *Prophets*; by which Means your *Nation* was indeed a *Type* of the *whole World* (represented in the

the *long Garment* of the *High Priest*. *Wisd.* xviii. 24.) And, consequently, the *Blessings* of which the *Jews* partook, the *Promises* made them, and miraculous *Protection* over them, was taking *Possession* in the *Name*, and securing the *Reversion*, of the *Gentile World*, in the same glorious *Inheritance*. And it was indifferent, as to the *Good* of the *World*, which *Nation* had been pitched upon as their *Type*: But God chose the *least*, that his *Power* and *Protection* over his *Church* might be more visible; and to shew that *she* must struggle thro' many *Difficulties* and *Temptations*, yet never be *extinct* (tho' often *distressed*); when all the *Power* and *Glory* of this *World* shall *vanish*, as *Smoke* before the *Wind*.

Moreover, if God had chosen any of the *great* and *powerful* *Nations* of the *Earth* for his *peculiar People*, to whom if he had given his *Promise* to continue them for ever, the *Scorners* would have *blasphemed*, and said, that *God* was still on the *strongest Side*; and they would have ascribed their *Preservation* to their own *Power* and *Greatness*. This is the *Reason* God

Deut. vii. 7. gives why he chose the *fewest* of all
viii. 17. *People*, lest they should say it was thro'
their own Power and *Might* that they

were preserved. Besides, the *peculiar Nation* being (as before has been said) a *Type* of the *Christian Church*, it was necessary that the *Odds*, as to the *World*, should be against that *Nation*; which should subsist not by *worldly Strength* and *Politics*, but by *signal* and *miraculous Providences*. Thus the *Church* was best represented as *greatly distressed*, but *wonderfully preserved*!

And here, O ye *Jews*, behold an equal *Promise* of our *Messiah* to his *Church*, and as *miraculously* fulfilled as that before-mentioned to yours. He promised, as before quoted, that his *Church* should continue *even unto the End of the World*; that he would be all that *Time* with her, to preserve her, and that the *Gates of Hell* should never *prevail* against her. And when was this promised? Even at the *Beginning*, when his *Religion* was *low* and *contemptible*, hardly yet known in the *World*. And the *Devil* has been let loose (as
against

against *Job*) to spare only her *Life*; all Things else have been put in his Power. All the *Rage* and *Madness* of *Kings*, and *States*, and *Mobs*, have been exerted against her, to *destroy* her, for many *Ages* together; and she was destitute of all *Human Help*; nay, it was made unlawful for her to help herself, or take *Arms* in her own Defence, against her persecuting *Kings*; as it was not permitted to you, tho' an Army of 600,000 Men *harnessed*, besides a great *mixed Multitude*, against *Pharaoh*, *Exod. xii. 37. Abasuerus*, &c.; but she was commanded, *38 xiii. 18.* as you, only to *stand still*, and *see the* *xiv. 13, 14.* *Salvation of God*. Yet still she insisted upon the *Promise* of her *Preservation*, made to her by her *Messiah*; nay more, of her *Victory* at last over all those her *Enemies*; and boasted of it before them, while they were *worrying* of her without Controul; and told them that it was not in their *Power* to *destroy* her. Yet all this notwithstanding, how *miraculously* did our *Jesus* perform his *Promise*, in his now almost 1,800 Years *preserving* and *supporting* her under all her Persecutions, and giving her *Victory* and *Triumph*! And she still trusts in that *Promise*, that it can never fail. Could any *Power* less than *divine* have *foretold* this *Preservation*; and have effected it for so long a Time without *human Means*, without *Sword* or *Policy*?

This is not the least of the *Miracles* which *God* has shewn, as to *you*, so to *us*, in these *Promises*, so full of *Wonder*, so visibly fulfilled, and now every Day fulfilling; and this is not a mean Argument to join *you*, to *us*, when you see the same *God* working so wonderfully for *you* and for *us*; for *us only* of all the whole Earth; none of whom can boast such *Promises*, and such *Performance*, so incontestably *true*, and so truly *miraculous*. Therefore I beseech you to hearken at least to the wise Reasoning of your own *Gamaliel*, lest ye be found *Fighters* *Aa.v. 3³, 39.* against *God*: For if this Work had not been of *God*, it could not have so stood. *Matth. xxi.* You first spent your *Rage* against this *42, 44.*

Stone,

Stone, which your *Builders* refused : And, as he foretold you, it has *ground you to Powder*. Will you not yet confess, that *this is the Lord's Doings*, and that it is *marvellous in your Eyes* ?

And now, O ye People, greatly *beloved*, and grievously *punished*, did your God ever fail you in any *Promise* that ever he made to you ? You are, and have been many *Centuries*, preserved only upon the *Almighty Power* that there is in his *Promise*, too strong for all the *armed Legions* of *Earth* and *Hell* ; which have overthrown mighty *Empires*, and every thing else but *you*, and his *Church*, represented by *you*. Believe it, your Preservation, since your Return from *Babylon*, has been greater than in it, in *Egypt*, or in the *Wilderness*. And can you imagine, that he who has wrought so many *Miracles*, and still continues them, lest any of his Words should fall to the Ground ; can you think, that his great *Promises* of the *Messiah*, and the *Time* of his coming, so particularly described, is come to nought ? As to the *Time*, you confess it has failed, if not fulfilled in our *Jesus*. And where the *Time* (as of your 70 Years Captivity, 2 Chr. xxxvi. 21. Jer. xxix. 10.) is named, there it is impossible that there should be a Failure as to the *Time*.

See how exactly your Deliverance out of *Egypt* was fulfilled, even to a *Day*, of the *Promise* made to you. And your
Exod. xii. 40, of the *Promise* made to you. And your
 41. forty *Years* in the *Wilderness*, to the
Numb. xiv. forty *Days* of your spying out of the
 34. Land. Nor did your many and repeated

Provocations, all along that *Time*, put off God's *Promise* one *Day* further. See then, and consider, how punctual was our *Messiah's* Coming, according to the stated *Times* and *Ages* prefixed, as it is set down in the first *Chapter* of our *Gospel* according to *St. Matthew*, ver. 17. The *Generations* from *Abraham* to *David*, fourteen *Generations* : From *David* to the *Captivity*, fourteen *Generations* : And from the *Captivity* to *Christ*, fourteen *Generations*. God's fixed and determinate *Times* are not altered.

The

The *Time* and *Place* of the *Messiah's* Coming, as foretold in the *Prophecies*, is one of the surest *Marks* by which we must know him. To that End they were so particularly set down; and if these fail, so may all the rest.

How do you expect to know you *Messiah* when he does come? He cannot vouch himself from the *Time* of his Coming foretold by the *Prophecies*; for that is past, and there is no other *Time* prefixed.

Will he prove his *Mission* by *Miracles*? And will he shew greater than our *Jesus* has done? Can he fulfil the *Prophecies* of the *Messiah*, by not coming at the *Time* they have named, so much as our *Messiah*, by fulfilling all the Circumstances of the *Prophecies*, as to *Time*, *Place*, &c.?

XII. Born of a *Virgin* (a), of the (a) *Isai. vii. 14.*
Seed of (b) *David*, in the Town of (b) *xi. 10.*
(c) *Bethlehem*. Within 490 (d) Years (c) *Mic. v. 2.*
of the Building of the *second Temple*. (d) *Dan. ix. 25.*
Before the *Scepter* had quite departed (e) *Gen. xlix. 10.*
from (e) *Judah*. To whom the *Gathering* of the *Gentiles* has been, as to their *Messiah*, as well as the *Messiah* of the *Jews*. This is an astonishing *Mark*, and notorious; and insisted upon over and over again in the (f) *Prophecies*: And of which none, that ever took upon them to be the *Messiah*, except only our *Jesus*, had the least Shadow of a Pretence. And, consequential to this, that he should make the (g) *Heathen Nations* forsake their *Idolatry*, and destroy their *Idols*. No *Nation* of the *Heathen* was ever brought to this by the *Law*; but how many have by the *Gospel*! By the way, you may see, by this, how unreasonable your Exception is against our *Messiah*, from *Dent. xiii.* as if he introduced the *Worship* of the *Heathen Deities*; which he only has effectually destroyed. He only stoppt the Mouths of their

(f) *Psal. ii. 8.*
lxxii. 8, 11, 17.
cx. 2. Isaiab. ii.
2. xi. 10. xlix.
6. lii. 15. lv. 5.
lx. 3. lxxv. 1.
Zec. ix. 10.
Hof. ii. 23.
(g) *Isai. ii. 18.*
20. xxxi. 7.
Ezek. xxx. 13.
Zecb. xiii. 1, 2.

their *Oracles*; which, within 100 Years after his Com-
 ing, were all totally silenced in the
 Reign of *Trajan*. He only deposited
 his *(b)* *Flesh* in the *Grave*, in *Hope* that
 it should not see *Corruption*. They gave
 him *(i)* *Gall* to eat, and *Vinegar* to drink.
 They *(k)* *pierced* his *Hands* and his *Feet*;
 and *cast Lots* upon his *Vesture*. They up-
 braided him in the same *(l)* *Words* fore-
 told. His very *(m)* *Price* was foretold,
 and how the *Money* should be disposed
 of. That a *(n)* *Bone* of him should not
 be *broken*. Again; the particular Man-
 ner *(o)* of his *riding* into *Jerusalem* upon
 an *Ass*; which your most *learned* Rabbi
Saadia expounds of the *Messiah*. As
 also *Psal.* ii. and cx. and other *Scriptures*
 before quoted.

I could enlarge upon this Head, and shew many
 more Particulars wherein our *Jesus* did, and does, ex-
 actly answer to the several *Marks* given of the *Messiah*,
 by the *Prophets*: Which is so strong an Argument, so
 past all Possibility of *Cheat* or *Contrivance*, that the *first*
 of our *Apostles* reckoned it even beyond *Miracles*, or
 rather as the greatest of *Miracles*, greater than those
 shewn to our outward Eyes. For, proving the *Mis-*
sion of *Jesus* from their being *Eye-witnesses* of his *Ma-*
jesty, in his *miraculous Transfiguration*, and the *Voice*
 which then came to him from the excel-
 lent *Glory*, which *Voice* (says he) we heard
 when we were with him in the holy
 Mount; he adds, as a yet further Proof,
We have a more sure Word of PROPHECY, wherunto
ye do well that ye take heed, as unto a Light that shineth
in a dark Place, until the Day dawn, and the Day-star
arise in your Hearts. Pray God it may, and that he
 may open your *Understanding*, as he did
 of his *Apostles*, that they might under-
 stand the *Scriptures*; that ~~that~~ *it* be-
 loved *Christ* to suffer, and to rise from the Dead the
 third

third Day; and that Repentance, and Remission of Sins, should be preached in his Name among all Nations, beginning at Jerusalem. All which you see fulfilled, yet you will not believe it! You see all fulfilled that he foretold so particularly of the Destruction of Jerusalem, and that that Age, in which he spoke, should not pass till it was fulfilled, though there was then no Appearance of it.

XIII. What *Witchcraft* then is it, what heavy *Judgment* lies upon you, that you should harden your Hearts against this *Messiah*, who shed his *Blood* for you! who died praying for you! who offered up himself a *Sacrifice*, to purchase *eternal Redemption* for you; which the *Blood* of *Bulls* and *Goats* could never do! The very Institution of *Sacrifices* does declare, that God would require *Satisfaction* for the Sins of Men; and that without *shedding* of *Blood* there could be no *Remission*; not of *Blood* less noble than our own, but of the great *Messiah*, of *Dignity* and *Merit* sufficient to make *Satisfaction* for the Sins of the whole *World*. And now I appeal to yourselves, whether this *Scheme*, of God in *Christ* reconciling to himself lapsed *Humanity*, and thus *triumphing* over all the *Powers* and *Malice* of that *Serpent* the *Devil*, who seduced *Man* into *Disobedience*, be not more worthy of God, a *Demonstration* of greater *Power*, and *Wisdom*, and *Goodness*, and a more *literal* fulfilling of that first Promise of the *Messiah*, Gen. iii. 15. than giving to any one *Nation* (though it were your own) the *Conquest* over your *Enemies*, and a *temporal* *Reign* upon *Earth*?

Yet this is the *Objection* you have against your second *Moses*, as against the first: *Where is the Inheritance of Fields and Vineyards* that Num. xvi. was promised to us? You hanker after these 14. poor perishing Things, and neglect your eternal Inheritance, which was figured by them. You long more after an *earthly* than a *heavenly* *Canaan*; and for a little *Rest* there, than a *Rest* for ever. Therefore you reject our *spiritual*, and choose to yourselves an *earthly* and *fighting*, *Messiah*. But you cannot have him. And God, in *Mercy*, has turned you out of

your beloved *Canaan*, and given it to the basest of Men, to take off your Minds from it, and to instruct you, that that is not the *End* of his *Promise*; and because you prefer it to the glorious *Purchase* that our *Messiah* has made for us; which the *Angels* desire to look into. But ye think scorn of that *pleasant Land*, where there is everlasting *Victory* and *Triumphing*, and *Sabbath* and *Jubilee*! Oh shut not your Eyes wilfully against your own Happiness: Call it to Mind, and shew yourselves Men. Is not this a more *exalted* and *rational Completion* and *Architype* of your *Law*, than the *Tables of municipal Statutes*, to distinguish you, for some short Time, from other People? If that be all the *Import* (as you would have it) of the whole glorious Dispensation to *Moses*, was this *worth*, or *proportionable* to, that *astonishing Appearance* upon Mount Sinai, and all that wonderful *Oeconomy of Miracles*, by which your *Law* was established? But if you will look (with us) to the *End* of your *Law*, then you will see every *Tittle* and *Dot* of your *Law* fulfilled, *exalted*, *glorified*, in the *Heavenly Reign* of our *Messiah*, the second *Adam*; the innocent *Isaac* that was *sacrificed*; the *Joseph* that was *sold* by his *Brethren*, for their future *Preservation*; the *Moses* who delivers us out of *Egypt*, the *Slavery* and *Thralldom* of *Sin* and *Hell*, and conducts us safe through the *Wilderness*, the *Temptations* and *Distresses* of this *wretched Life*; our *Joshua*, who opens our Way into the *heavenly Canaan*: Through *Faith* in whose blessed *Passion* and *Sacrifice* for us, when lifted up upon the *Cross*, like the *Brazen Serpent* in the *Wilderness*, the mortal *Biting* of our *Spiritual Serpent* the *Devil* is cured, and our *Souls* eternally saved. These are the glorious Things that were shewn to *Moses* in the

Mount; after which *Pattern* he was commanded to frame the *Tabernacle*, and all the *Institutions* thereof, as *Types* and *Shadows* of those Things which were to be

perfeſted in the *Heavens*; by *Faith* in which, the *Just* shall *Live*. And will you now reject the *Pattern* for the *Types*? Will you de-

grade your *Law* to mean nothing beyond the outward *Senses*? Nothing but what is *visible* and *temporary*? To have no *spiritual* and *eternal* Signification? Do we therefore make *void* the *Law*? Yea, we *establish* the *Law*: We carry it whither it was intended: We shew an *eternal* and *heavenly* Light *shining* through it all, and every *Institution* of it: We look with *Reverence* and great *Veneration* upon it, as the *School-master* that was ordained to bring us unto *Christ*; as the *Ladder* that was set to climb up to *Heaven*. But you will not *climb* with us; you say, that the *Top* does not reach to *Heaven*; therefore you stop short upon the lower *Steps*. The *Patriarchal* Dispensation before the *Flood* was one *Step*; the *Abrahamic* another; the *Mosaic* another: And you still expect another, the *last*, and most *perfect*, under the *Messiah*. Yet you reject it, now it is come; and there is to be no other.

Be not afraid to lose your *Law*, or your *Prophets*: You will hear them read every Day in our *Churches*; and their true and full *Import* explained and fulfilled in the *Gospel*. For the *Gospel* is the best *Comment* upon the *Law*; and the *Law* is the best *Expositor* of the *Gospel*. They are like a Pair of *Indentures*, they answer in every Part: Their *Harmony* is wonderful; and is, of itself, a *Conviction*. No *human* Contrivance could have reached it. There is a *divine Majesty* and *Fore-sight* in the Answer of every *Ceremony* and *Type* to its *Completion*: And there is one yet to be *completed*: O the glorious Day when that shall come! That is, the grafting you in again to your own *Olive-Tree*, the *Fatness*, the *Sweet*, the *Marrow* of your *Law*, fulfilled in the *Messiah*. For we do believe, that *Blindness* is happened to *Israel* but in Part, till the *Fulness* of the *Gentiles* be come in; and so that *all Israel* shall be saved. For the *Gifts* and *Calling* of *God* are *without Repentance*. *God* hath concluded all, *Us* first, and then *You*, in *Unbelief*, that he might have *Mercy* upon *all*; that the *Praise* may be to *God*, and not to

us; that no *Flesh* should glory in his *Presence*. O the *Depth* of the *Riches* both of the *Wisdom* and *Knowledge* of *God*! How *unsearchable* are his *Judgments*, and his *Ways* past finding out! For of him, and through him, and to him, are all Things: To whom be *Glory* for ever. *Amen.*

XIV. But though the *Judgments* of *God* are in themselves *unsearchable*, yet they generally move in them *Road* of *second Causes*: And so far it is *lawful* for us to look into them; and sometimes *necessary*, in order to our *Duty*, as being not only brought upon us for our *Sins*, but continued by them: So that, by discovering the *Causes*, we may *prevent*, or *shorten*, our *Judgments*.

Therefore I would here inquire a little into some of those most *visible Causes*, which have all this *Time*, and do still, harden the *Jews* in their *Obstinacy* against receiving the *Doctrine* of *Christ*.

And some of these are on the *Jews* Side, and some on the *Christian*.

I. First for the *Jews*. They have, since *Christ* came, quite *altered* their own *Doctrine* and *Topics*, from whence they used to argue before, on purpose to avoid the plain *Proofs* thence drawn for our *Jesus* being the *Messiah*. To instance in a few:

1. There are great *Prefumptions* that they have altered and corrupted the very *Text* of their own *Scriptures* of the *Old Testament*, in those *Places* which speak of the *Messiah*, which gave the *Marks* of him, and pointed out the *Time* of his *Coming*. However, this they cannot deny, That, whether by the *Loss* of the *Vowels* in the *Hebrew* *Tongue*, or from whatever *Cause*, that *Language* is now rendered so *uncertain* beyond any other in the *World*, as that one *Word* bears many different *Significations*; insomuch that every *Text* almost will afford perpetual *Jangling*: Which has made some of your most learned *Rabbies* complain, that your *Scriptures* are become, in the *Words* of the *Prophet* before quoted, as a *Book sealed up* to you; and that the true *Sense* of them will not be known till
the

the Coming of the *Messiah*, who will restore the *Vowels*, and right Knowledge of the *Hebrew Tongue*.

It is long since the *Hebrew* has ceased to be the *vulgar Language* of your *Nation*; and, consequently, to be well understood by the *Jews* themselves, who now learn it at *Schools*, as other Men do. *Josephus* complains of the Loss of the *Hebrew Tongue* among the *Jews* in his Time; and it was so long before.

This occasioned that the *Greek Translation* of the *LXX.* was publickly read in the *Jewish Synagogues*, many Years before the Coming of *Christ*.

This *Translation* they thought to have been *divinely inspired*; and made great *Boasts* of it; as you may read in *Josephus*, and many other of your *Authors*: And it continued in this Reputation with you, and was read in your *Synagogues*, till *Christ* came, and for about *an hundred Years* after. Then you rejected it, because of the plain *Proofs* that were brought out of it, for our *Jesus* being the *Messiah*; and set up the spurious *Greek Translation* of *Aquila*, who was an *Heathen*, a *Christian*, and a *Jew*, which he then made when the *Hebrew Tongue* was so greatly decayed from that Purity which it confessedly retained, when your *LXX Priests* made that famous *Translation* for *Ptolomy King of Egypt*, about 300 Years before *Christ*; and was never questioned by any of you, but held in the highest *Veneration* all that Time, till after the Coming of our *Saviour*, because of the flagrant *Testimonies* it bore to him. And were it now admitted, as it formerly was amongst you, and as it truly is, the best *Comment*, at least upon the *Hebrew Text*, to determine the *Sense* of it when the *Words* are doubtful, and (because of the present *Defect in that Language*) of various and different *Significations*, I say, if this were admitted (which you cannot refuse, without casting *Reproach* upon all your Predecessors for 300 Years before *Christ*, who did admit it; and upon yourselves, confessing that you have done it *unreasonably*) you would not be able to maintain your Hold against *Christianity*. Are not the Quotations of your *Scriptures* which are in your learned *Philo* (who lived

in the Days of *Christ* and his *Apostles*), and of others your chief *Rabbies* before that Time, more according to the *Translation* of the LXX than of the *Hebrew Text*, as you have it at present? And what Reason can you give, why you dare not quote that *Translation* still? But because it renders the *Sense* of the *Hebrew* so as leads it directly upon *our Saviour*, and cannot be extended further; and it cuts off those *vain* and *precarious Excuses*, which you would draw from the present *Uncertainty* of the *Hebrew Text*? Yet none of your latter *Expositions* can pretend to any Authority equal to that of the LXX, even yourselves being the *Judges*! This shews, that you are not disposed to find out the *Truth*, but bent to shut the Door against it.

2. As the *Jews* have thus manifestly stood out against the Conviction of the *Holy Scriptures*, by inventing and using these Arts to corrupt them, at least, to *hide* and *obscure* their true *Meaning*, so have they, for the same Reason, *viz.* in Prejudice to *our Messiah*, altered their former *Principles* and *Notions*, which they had received by *Tradition* from their *Fathers*. Thus, finding that the Notion of the *Λόγος*, or *Word of God*, which was universally received among the *Jews*, before *Christ* came, and largely insisted upon by *Philo*, that learned *Jew*, even in the *Apostolical* Age, that, as before has been noted, he was *God*, and yet a distinct Person from *God the Father* of all; that he was *Χαρακτήρ*, the express *Image of God*; the great *Δύναμις*, *Instrument*, or *Power*, by which *God* made the *Worlds*; the *Ἀρχιερεύς*, *supreme archetypal High Priest* and *Mediator* betwixt *God* and *Men*, of whom the *High Priest* under the *Law* was a *Type* and *Figure*; by outward *Communion* with whom, *Men* were made capable of, and had a Title to, the inward and *spiritual Communion* with the *Λόγος*, and, by him, of *Reconciliation* and *Acceptance* with *God*: From this Notion of the *Λόγος*, *St. John* disputes, according to the received *Principles* of that Age: And having proved *Christ* to be the *Λόγος*, he, in his *Gospel*, *Epistle* and *Revelation*, gives him the Titles which were usually ascribed to the *Λόγος*, of *Light*, and *Life*,
and

and Truth. And, from having Communion with him, infers that we have also Communion with the Father. But the Jews finding that these Principles led directly to the Divinity of our Saviour, and all that is said of him in the Gospel, presently forsook their own Principles; and as early as Justin Martyr, began to deny them; as Trypho the Jew did, and put Justin upon the Proof of the *Λόγος* being a Divine Person, &c. which he did out of Philo, and other approved Authors of the Jews.

It is plain that the Jews thus understood it, when they accused our Saviour of Blasphemy, and of making himself God, because he called himself the Son of God. For they called themselves the Sons of God, in a large Sense, as so adopted, and in federal Covenant with God: But they knew it was the received Notion among them, that the Manner how the *Λόγος* was the Son or Word of God, was natural, as proceeding from the Nature of God; and that for any to call himself the Son of God, in this Sense, was to make himself God. Whence it is plain that they thought the *Λόγος* to be God.

3. The Jews finding that the mystical and primary Sense of their Law did refer to the Messiah, and was most exactly and particularly fulfilled and completed in our Saviour; rather than be convinced by this, they have now (as the learned Jew that disputed with Limborch) denied that the Law was Typical, or referred to any more perfect State: The contrary of which is plainly intimated, *Exod. xxv. 40.* From whence our Apostle convincingly argues, *Heb. viii. 5.* But the Jews now will have no Type in the Law; or the Office of the Messiah to extend beyond temporal Conquests, to any spiritual or heavenly Acquisitions; sticking in the bare Letter of the Law.

But Philo, and the Jews before him, did largely insist upon the Mystical, which they made the principal End

and *Intendment* of the *Law*, as indeed it is; and most apparently so, if we duly consider the *Law* itself, and the *Prophets*, who often mind us of it: And without which they cannot be *verified* (as before is shewn); and their *Meaning* runs low and contemptible, no way answering the *Magnificence* and *Glories* which are there revealed.

Jacob confessed himself and his *Fathers*
Gen. xlvii. to be *Strangers* and *Pilgrims* on the Earth.
 9. Whence our *Apostle* does argue very forcibly,
Heb. xi. That they who say such Things, declare plainly that they seek a Country. And
 14, 15, truly, if they had been mindful of that Country
 16. from whence they came out, they might have had Opportunity to have returned:

But now they desire a better Country, that is, an heavenly. If the Land of *Canaan* had been all their View, and they had understood the *Promise* made to them of *Canaan* to have had no further Meaning than the Letter, only the temporal Enjoyment of that pleasant Country, they needed not to have wandered from it, as they did; or they might have had Opportunity to have returned to it.

When *David* was in Possession, and King
 1 Cor. of it, he declared himself to be then in a
 xxix. 15. Pilgrimage, and a Stranger in it.

This shews they had a further Prospect; and that they extended the *Promise* made to them of *Canaan*, to mean principally and ultimately the heavenly *Canaan*; of which they understood the earthly *Canaan* only as a Type. And if *Canaan* itself was a Type, no doubt *Jerusalem* must be so too; and the *Temple*, with all the Service of it; that is, all your *Law*.

Your *Cabala* makes your outward *Law* but the Cortex or Shell of the hidden *Mysteries* that are contained in it: Yet you are now grown to that violent Prejudice against this (though you would stick to your *Cabala* too, and think it divinely inspired) because it leads directly upon *Christianity*, that your learned Jew has set
 up

is Principle, *Quod Cultus externus, ut est interno multo perfectior.* And, as
 t Consequence of this, *Quod externus* *Limbor.*
ninus Deo gratus, quam internus, i. e. *Collat.*
the outward Worship, as such, is much *N. xi. xii.*
perfect than the internal. And there- *p. 118.*
That the outward Worship is not less *120.*
ful to God than the internal. These are the *Titles*
s Chapters. And the End of setting up these de-
 te Positions is, to obviate the *Christian* Argument;
 the *inward* and *spiritual* Worship is chiefly re-
 ed by God: And, consequently, the *inward* and
ual Meaning of the *Law* is much preferable to the
r, and *outward Observances:* That therefore there
piritual Sense in the *Law*, which exceeds the *Les-*
 or which is *typified* by it: That this is *fulfilled* in
 i, who has thereby *consummated* and *perfected* the
 . To oppose this, the *Jews* are driven to that
 emity, as here you see, to prefer the *outward Wor-*
 as *such,* to the *inward:* Contrary to the Tenor of
 own *Law,* and their *Prophets,* where the *inward*
mcision of the *Heart* is so often inculcated and pre-
 d to that *outward* in the *Flesh:* Nay the *outward*
utions of the *Law,* where the *inward*
spiritual Meaning and Intendment of *Isai. i.*
 is not regarded, are declared to be *11, to*
 ul, and *Abomination* to God. The *in-* *21.*
 l is not only *preferred;* *I desire Mercy,*
 not *Sacrifice;* and the *Knowledge* of God *Hof. vi. 6.*
 than *Burnt offerings.* *Sacrifice* and *Of-*
 g thou *dis-est not desire, but mine Ears* *Psal. xl. 9.*
opened; but, in respect to the *inward,*
utward are said not to have been *com-*
 led by God; that is, they were *com-* *Jer. vii.*
 ed for the sake of the *inward:* And *22, 23.*
 fore, without respect to the *inward,* the *outward*
 not *commanded.*

o rid you out of this Perplexity, your learned *Jew*
 dvanced a strange Sort of an Argument, to main-
 his *Paradox* before-mentioned of preferring the

outward, as *such*, to the *inward Worship*, and *Sense* of the *Law*; where he explains his fore^{said} *Position* thus, That the *outward* is not to be supposed without the *inward*; and that the *outward*, as including the *inward*, is preferable to the *inward*. But this, instead of solving the *Case*, makes no *Case* at all of it. It is no more than this, whether *two* be not *more* than *one*? Whether both *outward* and *inward* be not more than the *inward* alone? Which nobody will dispute with him. But then this cuts off all *Comparison* betwixt the *outward* and the *inward*; and, consequently, makes no *Sense* of those *Texts* before-mentioned, and many others, where the same *Comparison* is insisted upon. And when the *Jew* says, That the *outward*, as *such*, is preferable, &c. what does he mean by *as such*? Is it the *outward*, as *outward*? Which any one would take to be the *Meaning*. But his *Meaning*, as he explains it, is, the *outward*, as *such*; that is, as both *outward* and *inward*.

So very *thin* and *contradictory* are these strained *Excuses* you have set up against the *spiritual*, which is the *main* and *principal* Intendment of your *Law*: Because it cannot be *fulfilled*, but only in our blessed Lord and Saviour *Jesus Christ* and his *spiritual Kingdom*.

4. The modern *Jews* have, since *Christ's* Time, gone away from the constant *Tradition* of their *Fathers* before *Christ* came, viz. That the *Messiah* *John* vii. would shew himself to the World, and 31. vouch his *Commission* by *Miracles*; of which sufficient has been said before; and that this *Contrivance* discovers plainly their *Guilt*, that it is not *Conviction* which they want, but that they are resolved not to be *convinced*.

5. They have not only departed from the *Traditions* of their *Fathers*, but they have invented *new* and *strange Conceits*, of which their *Fathers*, before *Christ* came, never dreamt. As, of *two Messiahs*, the one a *suffering*, the other a *triumphing Messiah*; to answer these *two States* of *suffering* and *triumphing*, which were told

told of the *Messiah*, and both fulfilled in our blessed Saviour: To avoid which, the *Jews*, since his Time, have invented these *two Messiahs*. The *Jews* in our Saviour's Time, even the *Apostles* themselves, till after his *Resurrection*, had not the true Notion of the *Sufferings* of the *Messiah*, much less of his *Death*. When he spoke of it, his *Disciples* rebuked him, and understood nothing of it: And the *Jews* told him, *We have heard out of the Law, that Christ abideth for ever: And how sayst thou, the Son of Man must be lift up?* that is, *crucify'd*. They were looking out then, as you are now, for a *temporal* fighting *Messiah*, who should *restore again the Kingdom to Israel*. They thought not then of the *Sufferings* of the *Messiah*. Far less did they dream of *two Messiahs*; one to *suffer*, the other to *conquer*. You can shew no Footstep of any such Doctrine amongst the *Jews*, before *Christ* came. And it shews the *Distress* your latter *Rabbies* were driven to, when they could find no shift but so *groundless* and *foolish* an *Invention*; which is of a Piece with your other *fulsome* and *ridiculous Legends* (before mentioned) of the *Messiah's* sitt'ng almost these 1800 Years amongst the *Lepers* at the *Gates of Rome*: That he is in *Paradise*, but *tied in a Woman's Hair*, that he cannot come: The *mad* and *nonsensical Stories* of your *Behemoth* and *Leviathan*: Of *God's weeping* when your *City* was *destroy'd*. Of his daily *Study* in the reading of your *Law*: And such other *delirious Fancies*, as shew the *Greatness* of your *Judgment*, threatened 2 *Thess.* ii. 11. and visibly fulfilled upon you, more than upon any People; God sending you *strong Delusion*, that you should *believe* such *monstrous* and *even* *contradictory Lies*, because you received not the *Truth*, that ye might be *saved*, but had *Pleasure* in *Unrighteousness*; in such *rabbinical* and *shameless Popperies*, they deserved not to be called *Forgeries*, on purpose to elude the *infallible Demonstrations* which our *Jesus* gave of his being the *Messiah*. These

Matth.

xvi. 22.

Luke xviii.

34.

John xii.

34.

Acts i. 6.

Luke xxiv.

26.

are the *great*, though *pitiful Obstacles*, on the *Jews Side*, which hinder their embracing of *Christianity*.

II. I come now to other *Obstacles*, which lie on the *Christian Side*.

1. The learned *Jew* that disputes with *Limborch*, complains of the great Scandal given to *Limbor.* the *Jews* in the *Papish Countries*, by the *Collat.* *Idolatry* which they see practised there.
p. 102. They cannot bear to see the *great God* painted like an *old Man*, in their *Churches*, and *Mass-Books*, in their *Shops*, and *Houses*; and publicly sold by *Allowance*. This they take to be the *Sin* so strictly prohibited, *Deut.* iv. 15, 16. and in many other *Scriptures*. Besides their *worshipping of Saints, Angels, &c.* See *Sandys Speculum Europæ*.

2. There is another strange Sort of Impediment which the *Jews* have met with in *Papish Countries*; that is, that if any of them turned *Christians*, they forfeited all their *Estates*, on pretence that they or their *Ancestors* had got them by *Usury*. Of this several good Men in the *Church of Rome* have complained; as *Bradwardinus*, l. 1. *De Causa Dei*, chap. 1. Corall. part. xxxii. *Cardinalis a S. Severina in Catechismo Generali pro Catechum.* chap. xx. *Gasparus Eelga*, a *Jesuit*, in *Epist. Ormutina* (est inter epistolas *Indicas*, wrote *Ann.* 1549.) speaking of one *Rabbi Solomon*, who desired *Baptism*, says, that he, and many others, would have embrac'd *Christianity*, if it had not been for that Law among the *Christians*, that they should be obliged to restore whatever they had got by *Usury*. This I have taken out of *Heornbeek contr. Judæos. Lugdun. Batav. An.* 1655. in *Prolegom.* p. 31. where he cites more Authorities; as, of *Joh. Gerson*, apud *Bochellum* tit. *de Judæis*; and, amongst us, *Edwin Sandys*, de *Statu Relig.* cap. xli. *Georgius Theodorus*, de *statu Judæorum in Repub. Christian.* cap. ix. He says, that this Custom was taken away by a particular Bull of *P. Paul. III.* by the *Council of Basil*, Sess. xix. and of *Lateran*, under *Alexander III.* c. 26. How it is at this Day at *Rome*, in *Spain*, *Portugal*, and other *Papish Countries*, I cannot tell;

tell; but Sir *Edwyn Sandys*, in his Book before quoted, wrote *An. 1599.* says, That when he was in *Italy*, the same *Forfeitures* were still exacted of the *Jewish Converts*, except where the *Pope* gave *Dispensation*; which he knew granted only to some few *Physicians*, their Gains not being supposed as got by *Usury*: But it stopped the *Conversion* of others.

II. I come now to the *reformed Churches*, where the *Jews* meet with neither of these fore-mentioned *Impediments*; but whither many *Jews* do come out of the *Papish Countries*, as the learned *Jew* confesses to *Limborch*, on purpose to avoid the *Idolatry* in the *Church of Rome*, to which many of them are forced to comply, to save their *Lives* or *Estates*; and others are tempted to it, and counterfeit *Christianity*, for the sake of *Preferments*, especially in *Spain* and *Portugal*, as before has been told: And many of them do flee into *Holland*, where there is *universal Liberty* of *Conscience*, and that they may *profess* and *practise* their *Judaism* openly. This has brought so many of them into *Holland*, more than to any other of the *Countries* called *reformed*.

1. But there is another Sort of *Impediment* which they meet with there, that is, the various *Se&ts*, which are *tolerated*, and owned as *Churches*, though most *opposite* and *contradictory* to one another. This goes violently athwart the fixed and stated *Principle* of the *Segullah* or *Peculium*, which God delivered to the *Jews* from the Beginning, and implies the true Notion of a *Church*, as being a *Peculium* or *select Society*, gathered from amongst the rest of *Mankind*; under *Governors*, and *Laws*; with *Promises* and *Privileges* of their own, *peculiar* to themselves, and *independent* of all others upon the Earth. Now the *Jews* cannot think this *Segullah* transferred to a *Christian Church*, where there is no Notion of any *Segullah* at all, or such a lame one, as *admits* and *excludes* nobody. A *Park* without *Pales*! which reduces the *Church* from a *Society* to a *Se&t*, only to *believe* such Things, without being subject to the *Governors*. or *Laws* of the *Society*; without
any

any Principle of Unity! A Church without a Bishop! A Body without a Head! This Latitudinarian No-Principle is so perfectly adverse to the received Notion of the Jews all along, that they can as easily believe no Faith, as no Church; and can never think their Faith terminated or fulfilled in that Church, whose Constitution is not framed alike to theirs: For how otherwise was theirs a Type of ours? A Type so called, from its Likeness to what it does represent. And what Resemblance is there betwixt the Church in Jerusalem, under one High Priest, and in Holland, where Episcopacy, of which that was the Image, is abolished? What Agreement betwixt the Temple, into which none were admitted but Proselytes to the Constitution, as well as Faith, of the Jews; and that Church, whose Doors are open to all Comers and Goers; which has no Communion, by admitting of all Communions; and makes no Communion necessary? How was the one Altar of the Jewish Church a Type of Altar against Altar in every Parish? of a hundred opposite Altars, that is, Communions, at Amsterdam; yet all acknowledged to belong to the Christian Church? It is true, opposite Communions may agree in many Things, as all do in some Things: But how they can be called one Church, is difficult for a Jew to apprehend, as a Church without a Communion; that is, a Society which has no Society. A Church and not a Peculium is an open Inclosure: And a Society without Government is as great a Contradiction. And other Government than monarchical in the Church, the Jews never understood; nor did God ever appoint. Not that all Churches in the World should have one visible and universal Head upon Earth; more than all the Kingdoms of the Earth are to have one universal Monarch under God; to whom the whole World is one Kingdom, though composed of many different and independent Kingdoms: As the one Catholic Church may consist of many independent Churches, which all make one Church to Christ. Of each of these, under her own Bishop, the Church of the Jews at Jerusalem (being itself a particular Church) was a Type, under her High Priest. And as he was a
Type

Type of Christ, the *Λόγος*, the *archetypal* and *universal High Priest*, and *Bishop* of the *Catholic Church*, so the *Church* of the *Jews* may be called a *Type* also of the *universal Church*; as that *Nation* was a *Type* of the *whole World*; of which the *High Priest* wore a *Representation*, as well as of the *Segullah*, as before has been observed, from *Wisd. xviii. 24.* For *God* is *King* of all the *Earth*, though more especially of his *Church*.

The *miraculous Performance* of that *Promise* of *Perpetuity*, which *God* made to the *Nation* of the *Jews*, has been discoursed before: But here I would take Notice of one great *Means* by which it has been brought to pass; which is, the strict Notion that the *Jews* still retain of the *Segullah*. Those many *Myriads* of them who, at first, went over to *Christianity*, found as strict a Notion of the *Segullah* there; and saw how it was transferred, as from the Beginning it was intended, from the *Segullah* of *Moses* to that of the *Messiah*. It was indeed but the same *Church*, or *Segullah*, under different *Oeconomies*, or *Dispensations*. But those Eyes were blinded, that they saw not this, remained in their *Infidelity*, and stuck to their old *Segullah*; and *God*, who brings *Good* out of *Evil*, has made this a *Means*, the great *Means*, of keeping them a distinct *People* to this Day. For should the *Jews* turn so much *Latitudinarians*, as to lose this Notion of the *Segullah*, and grow indifferent in their *Rites* and *Customs*; if they should intermarry with the *Nations* whither they are scattered, and conform to their *Customs* and *Manners*; they would soon lose both their *Name* and *Religion*; and, by being mixed with the rest of the *World*, grow undistinguished from them, as a *River* when it is emptied into the *Ocean*.

If it be objected, That then the aforesaid *Promise* of *God* would be broken, of preserving them for ever a distinct *People*; and therefore, that this *Promise* stands in the way against their *Conversion*;

I answer, That it did not stand in the way against their *Conversion* in the Beginning of *Christianity*. For the *Jews*, who then turned *Christians*, did not at all for that lose their *Name* or Na-

Acts vi. 1.
tion :

Acts xxi. 25. *tion* : And they were plainly distinguished from the *Converts* of the *Gentiles*.

To make this more clearly understood, let us consider, that when *Christ* first sent forth his *Apostles*, their *Commission* was limited to the *Jews* only, in the strictest Sense ; *Go not into the Way of the Gentiles, and into any City of the Samaritans enter ye not. But go rather to the lost Sheep of the House*

Matth. x. of *Israel*. Here the *Samaritans*, though *Jews*, are excluded, because they were *Schismaticks*, and not strictly within the *Segullah*. And thus it continued all *Christ's* Life-time. The *Gospel* went not without the *Pale* of the *Segullah*. After *Christ's Resurrection*, then he extended

their *Commission* further, and bad them Go, *Luke* xxiv. 47. *and preach to all Nations* ; but still beginning at

Jerusalem ; to shew that there the *Christian Segullah* was first established, and derived from thence, as from the *Root*, to spread among all *Nations*. But it appears not that the *Apostles*, even long after that Time, understood the full Extent of their *Commission* : For, till the Vision of the *Sheet*, *Acts* x. *Peter* himself did not know that the *Gentiles* were capable of being admitted into the *Christian Segullah* : Of which he was convinced by a great *Miracle*, then shewn in the Descent of the *Holy Ghost* upon *Cornelius*, &c. which satisfied the rest of the *Church*, who contended with him for his Preaching to the *Gentiles* ; *Acts* xi. So that, till this Time, the *Christian Segullah* consisted of none but of the *Jews* only ; into which the *Gentile Profelytes* were afterwards admitted, even as into the *Jewish Segullah* under the *Law*. *Christ* foretold the future Calling of

the *Gentiles* ; *Other Sheep have I which are not of this Fold ; them also I must bring, and they shall hear my Voice*, said *Christ* to the *Jews* : And signified to them, that the *Gentile Converts* should at last be made equal to them, and, in some Respects, be

preferred before them, in that *Parable* of *Matth.* xx. those called at the *eleventh Hour* ; and that the *first* called should be *last*, and the *last*, *first*. He shewed likewise, that his *Mercy* extended even to the *Gentiles*,

Gentiles, by his Compassion to the Woman of Canaan. But, at the same time, he asserted the Prerogative of the Segullab, or Church of the Jews, whom he calls the Children; in comparison of whom, the Gentiles were but Dogs; that is, out of the Segullab (as it is expressed, Rev. xxii. 15.): I am not sent (said Christ to her) but to the lost Sheep of the House of Israel; that is, the Segullab was to be set up only with them, to whom only he himself preached: The Gentiles were to come in only as Proselytes to the Jews: And that not by the Ministry of Jesus himself, but only of his Apostles, after his Ascension. In all Things the Preference was given to the Jews; and the Christian Segullab was fixed among them. They are the natural Branches: Theirs is Christ, the Apostles, and first Christian Church. And we freely confess, as our blessed Lord has taught us, that Salvation is of the Jews. He revealed not himself to the Gentiles; he would not answer a Word to Herod, or Pontius Pilate; but declared himself expressly to your High Priest and Sanhedrin. He did Good to all, even to the Gentiles, and healed their Sick. His Mercy is over all his Works; but much more eminently to his Church, his Segullab. The Childrens Meat is reserved only for them: There only it is to be had. Therefore all are invited to go thither for it. All are capable of being adopted Children, by their Admission into the Segullab: And the Children who forsake it, or are justly turned out of it, fall to the Condition of Dogs; for without are Dogs.

The Twelve Apostles were chosen, with respect to the Segullab, of the Twelve Tribes. Our Saviour himself makes the Allusion, when he said to them, Ye shall sit upon twelve Thrones, judging the Twelve Tribes of Israel. And the Names of the Twelve Tribes are described as written upon the twelve Gates of the new Jerusalem; and, answering thereunto, the Names of the Twelve Apostles, upon the twelve Foundations.

Matth. xv.

26.

Rom. xi.

24.

Job. iv. 22.

Luke xxiii.

9.

Matth.

xxvii. 14.

xxvi. 64.

Matth.

xix. 28.

Rev. xxi.

12, 14.

tions. Then the Calling of the *Gentiles* after the *Jews*, was in the like manner signified in the *Luke x. 1.* Number of the *LXX.* whom our Lord ordained some time after the *Apostles.* For the *Jews* divided the *World* into seventy *Nations*; there being just so many *Sons of Shem, Ham, and Japheth,* recorded in *Genesis x.* who are said to be divided after their *Tongues,* and after their *Nations.* Thence the *Jews* concluded, that there were seventy *Nations,* and seventy *Languages*: The *Languages* distinguishing the *Nations*; because each sort of to those of his own *Language*; and so those of each *Language* made a distinct *Nation.* It would be hard otherwise to conjecture how the *World* should be divided into several *Nations,* without such a *Force* and *Necessity* put upon them, and leading them, I may say, irresistibly into it, by the *miraculous Divisions of Languages.* For we cannot very easily suppose, that the *whole World* should meet together, to *canton* it out into several *Nations,* by a *free and equal Vote,* to *number out who,* and *how many,* should belong to each *Nation*; and to *name* all the *Kings* or *Governors* of each *Nation,* at it is done in *Gen. x.*

Now the *Jews* believe that this *Division* of the *World* into seventy *Nations,* was done by *God* with a particular *Respect* to his *Segullab,* to be afterwards set up in *Israel*; whose *Sons,* that descended with him into *Egypt,* are recorded, *Gen. xvi.* and are just seventy. They think this to be intimated, *Deut. xxxii. 8.* where it is said, *When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds of the People, according to the Number of the Children of Israel.* And, ver. 7. shews this to have been a *Tradition* of the *Jews,* in the *Days of Moses.*

Therefore, as our *Blessed Saviour* sent out at first twelve *Apostles,* with respect to the *Twelve Tribes,* and limited them to preach to none other; so did he afterwards appoint other *Seventy* also, with respect to the other *Nations* of the *World,* who were, in *Time,* to be brought into the *Segullab.* And it is observable, that

that in the Commission given to the *Seventy*, *Luke x.* there is no such *Restriction* as is given to the *Twelve*, *Matth. x. 5.* of not going to the *Gentiles*, or *Samaritans*. Though the Door was not fully opened to the *Gentiles*, till the *Vision* of the *Sheet*, *Acts x.* as before has been said.

After this, the *Gentiles* came in abundantly to the *Segullah*. But the first Christian Church was wholly of the *Jews*, and established in *Jerusalem*: Whose *Bishop* did answer to the *High Priest*, and was the *Principle of Unity* to the *Christian Jews*, as the *High Priest* was to the other. So that the *Segullah* was preserved intire, only transferred from the *Jewish High Priest* to the *Jewish Bishop*. It was not the *Gentiles* who converted the *Jews* to *Christianity*; but the *Jews* converted the *Gentiles*; and the *Gentiles* came into the *Christian Jewish Church*, *Acts xv.* and appeal'd to it upon all Occasions: And thus it continued till after the Destruction of *Jerusalem*. But the Name of *Jews* seems to have been appropriated to the *Infidel Jews*, upon their many and notorious *Rebellions*, under their several *false Messiahs*; in which the *Christian Jews* were not concerned, nor in the *Punishments* and *Odium* which thereupon followed, and the *Laws* that were made against the *Jews*; and so, by degrees, came to lose the Name of *Jews*, and become undistinguished from the *Gentile Christians*: For then the Name of *Jew* grew by Custom to be a Discrimination of *Religion*, and not only of a *Nation*. So that when a *Jew* now turns a *Christian*, he is no longer called a *Jew*.

But when the Time shall come (God send) that there will be a general *Conversion* of the *Jews*, then there will be no Reason to take from them the Name of *Jews*: That Name will then only distinguish their *Nation*. And it will then, no doubt, be the most honourable of any upon the Earth: To whom pertaineth the *Adoption*, and the *Rom. ix.* *Glory*, and the *Covenants*, and the Giving 4. 5.

of

of the *Law*, and the *Service of God*, and the *Promises*; whose are the *Fathers*; and of whom, as concerning the *Flesh*, *Christ* came.

Then it will no longer be thought a *Reproach* in *Spain* and *Portugal* to own, that they are (as before has been quoted from the learned *Jew*) descended of the *Race of the Jews*; and to take that *Name* upon themselves. And other *Nations* will strive for the same

Privilege. Then may be fulfilled, even literally, what is written, *One shall say I am the Lord's*; and another shall call himself by the *Name of Jacob*: And another shall sub-

scribe with his *Hand* unto the *Lord*, and surname himself by the *Name of Israel*. And thus the *Name* and *Nation* of the *Jews* will be magnified and exalted above all that are upon the *Face of the Earth*, and perpetuated, according to the forementioned *Promise of God*, while *Sun* and *Moon* shall endure. And then, when the *Fulness of the Gentiles* shall come in, the *Jews* will be the

Head, and not the *Tail*; and, as God has promised you, *Thou shalt be above only*; and thou shalt not be beneath. And the Lord thy God shall set thee on high, above all the *Nations of the Earth*. Then shall

the *Ten Tribes* appear; who now, perhaps, are the greatest *Monarchies* upon *Earth*; and then will be acknowledged as such.

See what a *glorious State* of your *Nation* depends upon your *Conversion*! and it may be more *glorious* than all this that I have said; even all that *temporal Grandeur* and *Empire* which you expect. Though, when all that is done, it comes infinitely short of the *heavenly* and *eternal Glories* which our *Messiah* has purchased for us; and of which all these *earthly Greatnesses* are, in their utmost *Extent*, but faint *Types* and *Shadows*; and therefore far from the *primary* and *ultimate Intendment of the Law*; which is already fulfilled, in the *Spiritual Conquests* and *Reign of our Messiah* over all the *Powers of Hell* and *Death*.

I take

I take not upon me to determine, that the Preservation of the *Name* and *Nation* of the *Jews*, upon their *Conversion*, will be just as I have said. But this we may depend upon, that the *Promise* of *God* will be fulfilled; and that he will never want Means to bring it to pass: And therefore, that the *Conversion* of the *Jews* will be no Hindrance to the *Perpetuating* of their *Name* and *Nation*, as he promised.

And let their *Conversion* begin (*cum bono Deo*) in this *Church* and *Nation*; where the good *Providence* of *God* has prepared the Way, by freeing you *Jews* here from those *Obstacles* which obstruct your Way in other *Christian* Countries. Here you see no *Images* or *Pictures* of the great *God* in our *Churches*; nothing in our *Worship* which you can call *Hierom ad Idolatry* or *Superstition*. Here you may *Evagr.* see an *Episcopacy*, *Presbyters*, and *Deacons*, answerable to your *High Priest*, *Priests*, and *Lewites*: And the *Segullab* of the *Temple* perpetuated and continued in the *Church*. In which, as in the *Temple*, and now in your *Synagogues*, the *public Service* and *Worship* of *God* is celebrated in the vulgar Language of the *Nation*, with the *Solemnity* and *Gravity* of a well-composed and digested *Liturgy*. And, lastly, here are no *Forfeitures* or *Mulcts* upon you for your acknowledging and returning to your true *Messiah*: But you may reasonably presume, that all due Encouragement will be given to you towards so glorious a *Change*; and to convince you, that we seek not *yours*, but *you*. The *Lord* open your *Eyes*.

2. Let me add, that you will be here free from another great *Scandal*, which you have met with more frequently in *Holland*; that is, *Socinianism*; to which some that opposed you there made too near Approaches. And if they had converted you, it had not been to *Christianity*, but rather to *Idolatry*, in paying *divine Honours* and *Adoration* to *Christ*, while they suppose him but a *Creature*. And they deny any to be *Christians*, who refuse this *divine Adoration* and *Invocation* to

Racov. Catech. Sect. 6. c. 1.

Christ.

Christ. Whereby they have excluded all our *English Unitarians* (as the *Socinians* here call themselves) from being *Christians*, who deny this to *Christ*; though they (sometimes when they boast of their *Antiquity* and *Universality*) derive themselves from these transmarine *Socinians*, and pretend to be of one *Faith* with them. But your learned *Jew*, before-mentioned, argues against them, that *Christ* could not be the *heavenly King*, unless he were *God* himself (whatever the *Socinians* dream to the contrary); because that no mere *Creature* could be present and assist every-where. *Non potest*

Limbor. *esse Rex cælestis, nisi fuerit Deus ipse (quid Collat. p. 69. quid Sociniani contrarium somnia-verint); etenim nulla pura Creatura potest ubique assistere*

et providere. This vast *Prejudice* you will likewise avoid in the *Church of England*, where these *Socinian Heresies*, on both Sides, are *detested* and *exploded*.

If you take *Scandal* that such Differences should be amongst those who call themselves *Christians*, remember that your *Sadducees* denied the *Resur-*

Acts xxiii. *rection*, and both *Angels* and *Spirits*; which takes away the future State of *Heaven*.

Limbor. And this you now believe, and make it a great *Article* of your *Creed*; and say, that it was always the *Faith* of the *Jews*.

Collat. p. 105. Therefore you cannot object it against us, that there should be Divisions, even in *fundamental* Points, and *Schisms* amongst us; since there have been the same amongst yourselves, your *Samaritans*, *Sadducees*, &c. And you will not think that this hurts the *Truth*, to those who hold it.

III. There is yet one great and the Master-Difficulty of all, that stops the Way to your Conversion, which I have reserved to consider by itself in this last Place, because it is the *Foundation* of all these that lie on your Side; and which, if clearly removed, will complete your *Conversion* so far, as to leave you no other Defence but plain *Obstinacy*: It is that loose and precarious Account which you give of the *Ground* and *Foundation* of your

your *Faith*, on purpose to avoid that Demonstration which there is for the Truth of the *Gospel*, and, as said before, there is the same for the Truth of the *Law*: But you will rather quit that *irrefragable* and *sure Foundation*, and lose the *Certainty* of your *Law*, than yield to the *same* or *greater Certainty* that there is for the *Gospel*: Or otherwise you have not yet known the true *Foundation* upon which you ought to stand.

For the learned *Jew*, before-mentioned, establishes the *Faith* of the *Jews*, not upon any Grounds of Certainty, of which other Men may judge besides the *Jews*, which are common to all Men, and stand upon the general *Reason* and *Conviction* of *Mankind*; but only upon the Credit they are to give to their *Fathers*, not as *Men*, but as their *Fathers*, and as they stand in that particular *Relation* to them: For *God* (says he) *does not send us to the Gentiles, to ask of them; but bids us ask only of our Fathers, and give full Credit to them.* And therefore (continues he) *if the Tradition of our Fathers told us the same of Moses as it does of Christ, that is, That those Matters of Fact, which are written of him in the Law, were not so done as he there tells, we should as little believe Moses, or what he wrote, as we do the Gospel; which we disbelieve for the same Reason, viz. Because our Fathers tell us, that those Things related in the Gospel were not so done as is there related.*

Limbor.
Collat. p.
130.

Ans. 1. Your *Fathers* have not told you so: They have confessed to the *Matters of Fact* recorded in the *Gospels*. Nor can you deny them, without answering the before-mentioned Treatise (*Deism Refuted*) and joining with the *Deists* against all *Revelations* whatsoever, as well those made to *Moses*, as those given by *Christ*. Your *Fathers* indeed, said, that *Christ* wrought wonderful Works by the Power of *Beelzebub*: But that is confessing to the *Matter of Fact*; and may be objected against the *Miracles* of *Moses*, or any other whatsoever: Which is before considered, p. 65, 66. &c.

But as your *Fathers*, who believed not in *Christ* when he came, could not, nor did they, deny the *Matters of Fact*

Fact of *Christ*, and so give the strongest Sort of *Evidence*, that of *Enemies*, to the *Truth* of them, and, consequently, to the *Truth* of his *Doctrine*, which they were brought to vouch; so, as before is told, p. 46, many *Myriads* of your *Fathers* did embrace his *Doctrine*; and, by the Computation there made, there must be many more *Myriads* of their *Posterities*, than of the *infidel Jews*. So that here the Question is not betwixt the *Tradition* of your *Fathers*, and of the *Gentiles*; but of those of your *Fathers* who did believe, and those who did not believe, in *Christ*. For *Christianity* is nothing else but a *Tradition* of the *Jews*, to which the *Gentiles* did come in. For, as shewn before, the first *Christian Church* was wholly *Jewish*, without any Mixture of the *Gentiles*, for a considerable Time.

Now then, since you have the *Tradition* of your *Fathers* on both Sides, what Method are you to take? What Method did you take in the contrary *Traditions*

of the *Ten Tribes*, which grew among
Limbor. them, in succeeding Ages, after their De-
Collat. fection to *Idolatry* under *Jeroboam*? Your
N. v. learned *Jew* gives a good *Rule*, viz. To
p. 138. recur to the *Original* pretended of each
140. *Tradition*; and there see upon what *Found-*

ation it began. That of *Moses* was ground-
 ed upon *Miracles* exhibited before all the People. Not
 so of *Jeroboam*, who pretended no such Thing; only
 to give a different *Exposition* of the *Law* of *Moses*, to
 countenance his *Idolatry*; which *Exposition* became, in
 time, a *Tradition* to their *Posterities*.

And this is exactly your Case, as to *Christianity*.
 Your *Fathers* did at first embrace it upon the *Conviction*
 of those many *Miracles* shewn publicly before their
 Faces. But those of your *Fathers* who did not believe,
 did not deny the *Matters* of *Fact*; only put a different
 Construction upon them, saying, that they were wrought
 by *Beelzebub*.

And those *Jews* who believed, and their *Posterities*
 are many more (as before shewn) than those *Jews* who
 remained

remain'd in their *Infidelity*, if that were an Argument: For the *Tradition of Two Tribes* was true, and that of *Ten* was false: Therefore we must recur to the *Original*, and that must determine the *Tradition* on either Side. And the Argument, insisted upon in the *first Part*, against the *Deists*, stands *wholly* and *irrefragably* on our Side; and, besides, has the *Tradition* of all your *Fathers*, so far as to acknowledge the *Matters of Fact* (which in consequence is the whole): And the major Number were *convinced* by them. Or if not the major Number then, yet certainly much more so now, in their *Posterities*; having, by the *miraculous Providence* of God, escaped the dreadful *Destruction* at *Jerusalem*, and under your several *false Messiahs*, which pursued those of your *Fathers* only, who *hardened* themselves in their *Obstinacy* against *Christ*. So that the *Tradition* of your *Fathers* does not lie in your Way, to *prejudice* you against *Christianity*: The most it can oblige you to, is to examine the several *Traditions* of your *Fathers*: And that is it to which we would invite you. Consider then, first, the *Tradition* of your *Christian Fathers*, who call themselves by the Name of their *Messiah*, as you have done by the Names of your *Fathers*, *Heber*, and *Israel*, and *Judab*. And this was foretold by the *Prophet*: Thou shalt be called by a new Name, which the Mouth of the Lord shall name. Therefore tho' these your *Fathers* have lost the Name of *Jews*, yet they may say, in the Words of the same *Prophet*, Doubtless thou art our Father, tho' Abraham be ignorant of us, and *Israel* acknowledge us not; thou, O Lord, art our Father, our Redeemer: Thy Name is from everlasting. This is an everlasting Name, by which they are now called, even the Name of our God; whereas they were heretofore called only by the Name of your *Fathers* in the *Flesh*; but now, of your *Father* in *Heaven*. Consider, I say, the *Tradition* of these your *Christian Fathers*, that it is on the affirmative Side; whereas the *Tradition* of your *unbelieving Fathers* is altogether upon the negative;

particularly in that great *Article* of our Faith, the *Resurrection* of Christ: Which being done in the Sight only of a few *Soldiers*, who were capable of being *brib'd*, you trust wholly to their *No-Evidence*, that his *Disciples* stole him away, while they slept. For how could they know this, if they were asleep? Yet this is all the Foundation you have for your *Negative*.

But for the *Affirmative*, there were many
Act. 1. 3. *infallible Proofs*; Christ being seen of his
Disciples forty Days, and speaking of the
1 Cor. xv. Things pertaining to the Kingdom of God.
 5, 6, 7, 8. He was seen of *Cephas*, then of the *Twelve*:
 After that he was seen of above 500 *Bre-*
thren at once; of whom the greater Part (says our Apo-
 stle) remain unto this Present, when he
Matthew wrote. These were too many to be bribed,
xxviii. 12. not with large Money, as you gave to the
Soldiers, but with *Stripes*, and *Imprisonments*,
 and *Death*, to have concealed such a *Forgery*; when any
 one of them might not only have avoided these *Per-*
secutions, but, no doubt, have got much more large
 Money than you gave to the *Soldiers*, for such a foolish
 Excuse as they made: For any one of these 500 could
 have effectually discovered the *Contrivance*, if it was
 one; and stifled *Christianity* in its Cradle. And one
 Evidence on that Side would, at that Time, have borne
 down 500 on the other. And the *Christians* putting
 you to the Trial of this, when these many *Witnesses* were
 alive: And that not one of them could be tampered
 with, either by *Bribes* or *Threats*! That all should
 stand it out, even to the *Death*!

But we have surer Evidence than all this; even in-
 fallible; And that is, the many *Miracles* which the
Apostles shew'd, in Attestation to the Truth of this.
Miracles as flagrant and notorious as those which Christ
 himself had wrought, and which have all the four
 Marks that do infallibly demonstrate the Truth of any
 Matter of Fact.

These are the Grounds of the Tradition of your
Christian Fathers: And all the Ground for the Tra-
 dition

of your unbelieving Fathers is nothing else but : senseless Story of the Soldiers ; sufficiently ridiculous to confute itself, were there no Evidence at all the other Side.

Let me add to this, that your Christian Fathers had those Difficulties to struggle with, which do now p you back from Christianity. They hung as much upon the Expectation of a temporal Kingdom of Messiah. The very Apostles of our Lord were not ought off of this, all the Time that he liv'd with m : And they resum'd their Hopes of after his Resurrection. They were ignorant of his Resurrection. For as yet they w not the Scripture, that he must rise in from the Dead. And so far were they from con-ving of this, that they would not believe it, when it s first told them by those who had seen

Act. i. 6.

Joh.xx. 9.

Their Words seemed to them as idle Tales, Luke xxiv. 11. they believed them not. And when all

other Apostles had seen the Lord, yet uld not Thomas believe even them, till had more than even ocular Demonstra- John xx. 25, 27. n, to thrust his Hand into his Side, and : his Finger into the Print of the Nails. Nor was s peculiar to Thomas : For when Christ appeared first the rest, they were as hard to believe. And he orded them the like Demonstration, not

ly to see, and hear him speak to them, Luke xxiv. 39 to 49. t to handle him, and examine the Wounds

his Hands and Feet, and further, to eat fore them. And, as a yet more forcible Conviction, minded them how he had told them all this before ; d that it was agreeable to the Scriptures of the Old Testament. And he said unto them, these are the Words hich I spake unto you, while I was yet with you, that all ings must be fulfilled which were written in the Law Moses, and in the Prophets, and in the Psalms, con-ning me. Then opened he their Understanding, that they ght understand the Scriptures, and said unto them, thus is written, and thus it behoved Christ to suffer, and to

rise from the Dead the third Day: And that Repentance and Remission of Sins would be preached in his Name, among all Nations, beginning at Jerusalem. And ye are Witnesses of these things. Our Saviour Lord suffered his Disciples to be thus *slow in believing*, thereby to confirm *our Faith* the more. But he would not permit them to proceed upon their *Mission*, notwithstanding of all this *Evidence*, till they should have yet further *Credentials*, such as no Man could refuse, without the highest *Obstinacy*, and which is the utmost that God can outwardly exhibit, that is, the Power of *Miracles*. But *tarry ye* (says he) *in the City of Jerusalem, until ye be endued with Power from on high.* And this was granted them at first, by a most *stupendous Miracle*, in the *Descent of the Holy Ghost* at *Pentecost*, and inspiring them, in an *Instant*, with all *Languages*: Which was visible not only to the *Jews*, but to *Multitudes of other Nations*, then at *Jerusalem*. And the *same Day* about *Three Thousand* were converted. And by the many *Miracles* which the *Apostles* were enabled to work afterwards, many *myriads of the Jews*, and a *great Company of your Priests*, were obedient to the *Faith*. *Acts* xxi. 20. vi. 7. These were your *Fathers*; therefore reject not their *Tradition*. Compare with this the *Tradition* of your other *Fathers*, who believed not; which is built only upon a *Negative*, of which there is no *Proof* at all.

Then I desire you to recollect what has been said before, from p. 76. to p. 84. of your having forsaken the constant *Tradition* of your *Fathers* before *Christ* came, in so many Particulars as are there set down; and having invented *new and contrary Traditions*, on purpose to prejudice yourselves against *Christianity*. See likewise before, Section iv. p. 17.

And if *Traditions* must take Place, why not the most *antient*? These sure are most *authentic*: And they are more *traditions* than the *latter*: For it is *Age* that makes *Tradition*. Yet you reject the most *antient Traditions*.

tions of your *Fathers*; while you set up their *Tradition*, as your only infallible *Rule*!

This is the *first* Answer I give to your *Objection* of following the *Tradition* of your *Fathers*, upon which you lay so great a Stress; and which being removed, you will have little left to say. But tho' I think this *Answer* very sufficient, yet because this is the main *Hinge* of the *Controversy*, as your learned *Jew* has stated it, and *insists* mightily, and almost *solely*, upon it, through all his *Dispute* with *Limborch*; and thence we may reasonably suppose that it is the *Jugulum Cause*, the last *Effort* you have to defend yourselves; I will therefore proceed upon it, even as stated by yourselves; and shew further the Weakness of it, supposing that none of your *Fathers* had embraced *Christianity*.

Ans. 2. This, as stated by yourselves, is running into that *Circle* in which the *Church* of *Rome* have entangled themselves, of proving the Authority of the *Church* by the *Scriptures*, and the Authority of the *Scriptures* from the *Church*: Which cannot be avoided, while, in this Dispute, they consider the *Church* as exercising any Act of *Authority*: For that *Authority* must be *prov'd*, before it can be *acknowledged*: And if it be proved from the *Scripture*, and the *Scripture* receives its *Authority* from the *Church*, then the *Authority* of the *Church* is proved only from the *Authority* of the *Church*.

But if the *Church* be brought herein only as *Witnesses* with the rest of *Mankind*, upon the common *Reason* and *Principles* of *Mankind*; the Assurance of the *Senses* of *Mankind*; and the infallible Manner of deducing *Matters* of *Fact* from former *Ages*, and distinguishing the *true* from the *false*; and those which are *certainly* true from those which only *may* be true; then the *Authority* of the holy *Scriptures*, and the *Facts* therein contained, being established upon the common *Principles* of *Mankind*, the *Church* may justly build her *Authority* upon what she finds given to her in the holy *Scriptures*.

And thus you may justly argue from what you find attributed to your *Church* by the *Law*; having first vouched the Truth of the Matters of Fact of *Moses*, as delivered in your *Law* from the Notoriousness of the Facts, and Impossibility of any Imposition therein.

But if, as this your learned *Jew* does, you ground the Truth of *Moses* himself, and all that is said of him in your *Law*, and consequently of the *Law* itself, upon that Credit only which your *Law* bids you have to your *Fathers*, as being your *Fathers*, you give up the whole Cause; you run into the Circle of believing the *Law*, for your *Fathers*; and your *Fathers*, for the *Law*; which is proving the same Thing by itself.

Ans. 3. Your *Samaritans* vouched the Tradition of your *Fathers*, and theirs, against you. Our *John iv.* *Fathers worshipped in this Mountain; and ye*
20. *say, that in Jerusalem is the Place where Men ought to worship.*

Your *Ten Tribes* did vouch likewise the Tradition of their *Fathers* for their *Idolatries*, and many vile *Abominations*. Nay, even the *Two Tribes*, in their *Captivity*, vouched the same. *We will burn Incense*
Jer. xlv. *unto the Queen of Heaven, and pour out*
17. *Drink-offerings unto her, as we have done,*
we and our Fathers, our Kings, and our
Princes, in the Cities of Judah, and in the Streets of Je-
rusalem.

If you say, that they deviated in this from the *Law*; and that, in this Case, we must have Recourse to the first Giving of the *Law*, and the ocular Evidence that was then shewn to all the People of its being sent to them from God, as has been before quoted from your learned *Jew*: I answer, That this is still appealing from the Tradition of your *Fathers*; and shews that there is something else to be looked to. This is owning that there may be a corrupt Tradition of your *Fathers*.

And therefore, though the *Jews* were bidden learn these Things from their *Fathers*, who had seen them (there was all the Reason in the World for it, for they could

could learn them from none other), yet the *Assurance* and *Credibility* of what their *Fathers* had seen was not grounded upon that *Relation* in which they stood to them, as being their *Fathers*; but as their *Fathers* were *Men*, and, as such, could not be deceived in what they saw and heard. And the *Assurance* of that *Tradition*, by which these *Facts* were conveyed to *After-Ages*, was not solely grounded upon the *Kindness* and *Affection* of their *Fathers*, who cannot be supposed willing to impose upon their *Posterities*, as this learned *Jew* does argue; but upon the *Nature* of the *Tradition*, which was incapable of any *Imposition*.

For other *Men* will pretend to the same *Kindness* towards their *Children*, as the *Jews*: And *Men* that are deceived themselves, will transmit their *Deceits* to their *Children*. Thus all *Errors* are continued: Therefore we must recur to the *Original*, and there examine the *Truth*, upon the common *Principles* of *Mankind*, and see how this has been transmitted to us; and bring the *Nature* of the *Tradition* to the *Standard* of the same common *Principles*.

But if the *Jews* will stick to the *Tradition* of their *Fathers*; as the ultimate *Rule*, from which there is to be no Appeal, then they must stick to all their *Traditions*, right or wrong. For if they pretend to any *Rule* whereby to judge of their *Traditions*, then their *Traditions* are not the ultimate *Rule*.

And it is strange to see how far this false *Notion* has carried the *Jews*, even to acknowledge no other certain Proof for the Being of a *God*, but the *Law* of *Moses*! nor any other for that, but the *Tradition* of their *Fathers*; which I come next to insist upon.

Ans. 4. This *Foundation*, which the *Jews* have given of their *Faith*, can never convert any other People to their *Religion*: Because others have the same Deference for their *Fathers*, as the *Jews* have for theirs. And the *Jews* can give no Reason to the contrary. Therefore the *Jews*, insisting only upon the *Tradition* of their *Fathers*, without further Proof, give the same Liberty to all, in whatsoever they have received from their *Fathers*.

This our learned Jew confesses. For, being prest by *Limborch* to shew what Arguments the *Jews* have against the *Heathen*, he freely owns, that they have none at all; and bestows a whole Chapter to prove it. That the *Jews* can only dispute with the *Christians*, who acknowledge the Books of *Moses*: For that the *Jews* have no other Topic whereby to prove certainly even that there is a God; nor any other Proof for the Books of *Moses*, than the Tradition of their *Fathers*, who, they supposed, would not deceive them; and because these Books bid them hearken to their *Fathers*, and not to the *Heathen*. And if any should deny these Books, says he, *Est Atheus; quia non habet aliunde Dei Existentiam certissime & indubitanter credat: Quamvis ex aliis Principiis possit probabiliter conjectari: Neque enim sufficit Ratio, neque quod aliquis dixerit, de quo eadem fieret Inquisitio. Hunc igitur convincere est impossibile, æque ac Dei Existentiam, ac Mosæ Prophetiam, per quam nobis unice constat esse Deum. i. e. He is an Atheist; because he has no other way whereby certainly to believe the Existence of a God: Tho' from other Principles it may probably be conjectured: For neither is Reason sufficient, nor what any Man says, of which the same Inquisition is to be made. Therefore it is equally impossible to convince such a one, as well of the Existence of a God, as of the Prophecy of *Moses*; by which only it appears to us that there is a God. This is mad Work! for there could be no Ground to believe *Moses*, but upon the Supposition of the previous Notion of a God, who sent him. How else did his Miracles vouch his being sent of God? And yet, says the Jew, by the Prophecy of *Moses* ONLY it appears to us that there is a God! And therefore he concludes, that as for a *Heathen*, who rejects both the Law and the Gospel, *Ille neque ad Legem Mosæ, neque ad Evangelium solida Ratione convinci quit. i. e. That he cannot be convinced by any solid Reason of the Truth either of the Law of Moses, or of the Gospel*; and therefore, that there is no disputing with such an one. *Centra Ethnicum non oportet disputare,**

e, is the Title of this Chapter, i. e. *That we ought to dispute against an Heathen.* For this the Jew flies freely, when being asked, *If an Heathen should that Moses was a Prophet, only a cunning Man, imposed upon the People, by what Arguments the Jew prove the divine Mission of Moses, which would strongly prove the divine Mission likewise of Christ?* *Indo* (says he), *me nulla Demonstratione Moses Pro-
m divinam esse, contra Ethnicum probare posse:
ne id demonstrabile non est.* i. e. *I answer, That I
t prove, by any Demonstration, against an Heathen,
the Prophecy of Moses is divine; because it is not
firable.*

And he says the same as to the Mahometans, That have their Tradition too, derived from their Fa-
of the Miracles and divine Mission of Mahomet: therefore they can say to us, *Quod si Mahometi-
lationem negaverimus, Mosis etiam & Christi ne-
possunt; cum nullam Rationem producere queamus,
sue scilicet Confirmationi non inserviat.* i. e. *That if
ny the Revelation of Mahomet, they may likewise
those of Moses and of Christ; seeing we can produce
ason for them, that will not serve likewise for the
mation of their Sect.* And he grounds all upon
bottom, which he takes as granted: *Quod ali-
præteriti, nec etiam Dei, Existentia, ulla Ratione
strari potest.* i. e. *That the Existence of any thing
is past, no not of God, can be demonstrated by any
n. Ideo Argumentum nequit esse cum Ethnico.* That
fore there cannot be any Argument against an Hea-

Now here I beseech you to consider, how you have
up the whole Foundation upon which the Truth
our Law does stand, lest you should be forced to
it to the Truth of the Gospel, which stands upon
same Foundation. You have rendered your Law
ly precarious, while you tell all the World, that
is no Reason to be given for it, that is, none to
ince an Heathen, a Mahometan, or any who de-
it. For Reason is Reason to all the World: And

nothing can be *true*, for which there is not a *Reason* sufficient to convince *Gainsayers*.

You have, by this, confirmed both *Heathens* and *Mahometans*, as well as *Christians*, in what you think to be gross *Errors*, and displeasing to God, by allowing them the same *Foundation* for their *Faith* that you have for yours, i. e. the *Tradition* of their *Fathers*: And therefore may think that they have the same *Reason* to stick to *theirs*, as you have to stick to *yours*; which your learned *Jew* often confesses. Speaking of the

Limborch says, *Et mea saltem Sententia, satis bonæ,*
Collat. *sunt & efficaces, ut Christiani eas amplect-*
p. 132. *antur, & in sua Fide roborentur: non vero*
& alibi ut Judæi Christiani fiant. i. e. They are, in
passim. *my Opinion, good Reasons, and sufficient for*
the Christians to embrace them, and to be

strengthened in their Faith: But not for the Jews, that they should become Christians. This is a strange sort of Reasoning! For these *Reasons* cannot be good *Reasons*, unless they are *true*. And they cannot be *true* to one, and *false* to another, if they are rightly apprehended; unless the same *Reason* can be both *true* and *false*. Is it impossible that both *Judaism* and *Christianity* can be *true*; as impossible, as that our *Jesus* is the *Messiah*, and that he is *not* the *Messiah*. And there can be no good *Reason* for our believing him to be the *Messiah*, which must not operate as strongly for your believing of it. That is, if it be *true*, you ought to believe it: And if it be *not true*, we ought *not* to believe it. Therefore your yielding that we have *sufficient Reason* to believe it, must conclude inevitably against yourselves, that you think it to be *true*: Otherwise you could not think that we had *sufficient Reason* to believe it.

If you say, that this was a *Slip* in that learned *Jew*; that he ought not to have made that *Concession*; and that you are not bound by it: Consider, that this was all that was left him to say; that he has managed your Cause with great *Subtlety*; that he took

this

this Way to avoid *answering* the *plain* and *undeniable* *Reasons* which prove the *Truth* of the *Gospel*, by yielding them to be such as to *Christians*, but that they are not the same as to the *Jews*: Which turns the Cause upon a new *Foot*, and diverts the Question.

But if you like not his Management, and think you can make a better *Plea* for yourselves, then you must answer *Reasons* given on the behalf of *Christianity*: And this is all I desire to bring you to. And now you have your Choice, whether you will do this, and put your Cause upon this Issue; or, otherwise, stick to that *Evasion* which this learned *Jew* has made for you.

There is another Thing I would ask you upon this Head. You expect the *Conversion* of all the World to your *Religion*, in the Reign of your *Messiah*: And you have given this as one Reason of your *Dispersion*, that you might *convert* all *Nations*, among whom you are *scattered*, as had been taken Notice of before.

Now I would ask, how you are to *convert* them? You confess that there are no *Arguments* to be used against them: You leave the *Christians* in full Possession of their *Faith*, and say, they have *sufficient Reason* for it. And for *Heathens*, &c. who do not acknowledge the Books of *Moses*, you say, they are not to be *disputed* with. How then are they to be *converted* by you?

Besides that, your learned *Jew* complains (see before, p. 43.) that the *Jews* are *perverted* to the *Idolatries*, and other *Corruptions*, of the *Nations* where they live, instead of *converting* these *Nations*.

But suppose that it will be otherwise when your *Messiah* comes; and that then, or some Time before, you will begin to *convert* the *Nations*; this *Conversion* cannot be by *Arguments*, for you confess you have none against them. How then? There is no other Way but that of *Mahomet*, by the *Sword*: And this is the Way it seems that you expect. Your learned *Jew* says, that there is no other *Miracle* needful for the *Messiah*, whereby

Limborch.
Collat.
p. 55.

to vouch his *Mission*, but *one* only, viz. *To gather the Jews out of all Countries of the World; to restore the Throne of David to its antient, and a greater Majesty; and to bring all Kings and Nations to the true Worship of God, and to love and esteem the Jews; which* (says he) *would be such a Miracle, and so notorious, as to leave no room to doubt of it.*

The *Uncertainty* of this *Mark* of your *Messiah* is shewn before, p. 31.

In the next Place, this would be no greater a *Miracle* than the *Successes* of the *Romans*, and others, from a small Beginning; or of *Mahomet*, who boasts the same: And to which every *Wickedness* has a Title, so it be *prosperous* enough.

Your Rabbi *Menasse* (de *Resurrectione*. l. ii. c. xxii. as quoted by *Hoornebeck*, Contr. *Judeos*. l. ii. c. 1. p. 114.) gives up this Argument, and says, *Non est tantum Miraculum*—That it is not so great a *Miracle*, if the *Messiah* should conquer many *Nations* and *Empires*; since we see it often happen, that mean and abject Men have arisen to *Kingdoms* and *Empires*, and become *Lords* of many *Lands*. Yet this learned Jew, who writes later, is forced to come back again to this *No-Miracle*; for they can find none other.

And, in Expectation of this, you reject all the *true* and *indubitable Miracles* of our *Messiah*; and his much more *miraculous Conquests* of the *Gentile World*, as well as of *Myriads* of the *Jews*, without Force of *Arms*, or any *Allurements* to *Flesh* and *Blood*: But, on the contrary, by inviting them to *Self-denial*, *Sufferings*, and *Death*! Which sure is a more extraordinary, and more *miraculous* sort of *Conquest*, and shews more of *divine Power*, than what is performed by the *Arm of Flesh*, outward Force, or sensual Incitements, like that which you expect, and like that of *Mahomet*, and other *Impostors*.

But though you should conquer, as you expect, yet it will not follow that you will thereby convert all *Nations*.

It is not in a Man's own Power to change his Sentiment of Things, without *sufficient Reason* to convince him; at least what he thinks a *sufficient Reason*: Much less can such a *Force* be put upon him by any other. No outward *Conquest* can reach to the *Soul*, or alter our *Judgment* and *Understanding*.

And therefore, according to what you now profess, that you have no Argument on your Side, but your long expected *Conquest*, it will not follow, if you obtained it To-morrow, that you should thereby convert any one Man in the World to your *Religion*. For perhaps there is not one Man in the World that thinks *Conquest* alone to be the true *Decision* of *Controversies* in Religion. And if so, then every Man must think that *Religion* to be *false*, which pretends to no other Title but that of *Conquest*.

See how *inextricably* you have *involved* yourselves, on all Sides, in those various *Shifts* you set up to harden yourselves against the flagrant *Truth* of the *Christian* Religion! You have thereby undermined the *Foundation* upon which the *Truth* of your *Law* itself is demonstrable; and which you can never recover by any other Means than those which establish the *Truth* of our *Jesus* being the *Messiah*; which are the same that establish the *Truth* of *Moses*; and (as has been said) are not compatible to any *Impostor* whatsoever.

You pretend to us *Christians*, that you have no Arguments against the *Deists* or *Heathen*. Why? Because it is impossible for you to bring any Arguments for the *Truth* of *Moses*, which will not likewise demonstrate more strongly the *Truth* of our *Jesus*. But to the *Heathen* you say not so. You pretend to argue with them, when you can get out of Sight of *Christianity*. Then you proceed freely upon the *certain* and *indubitable* Proofs which you have for the *Truth* of *Moses*, when you are not afraid that *Christianity* should come in at the same Door. This appears in your Book *Cofri* (whether that Story be real, or feigned) which contains your Arguments against the *Heathen*. But in the Presence of *Christianity* they are all struck dumb.

dumb, like the *Oracles* among the *Heathen*. Not that the Arguments for the *Truth* of *Moses* are *fallacious*, like those *Oracles*; but as their *Deceit* was superseded by the *Brightness* of the *Gospel*, so are you stoppt from daring to make use of the *Truth*, because it makes against you: And you are forced to betray the Cause of *Moses*, while you stand out against that of *Christ*. You cannot be true *Jews*, or Disciples of *Moses*, till you turn *Christians*. Then may you (as we do) freely urge the *absolute Certainty* of the *Revelation* made to *Moses*: Which now you dare not do, because the same *Topics* prove as demonstrably the *Truth* of *Christianity*. Rather than admit of which, you have laid your *Foundation* in the *Sand* of your *Fathers Traditions*, so explained, as to give you no Advantage above all the *traditionary Fables* of other *Nations*, which you allow to have the same *Motives* of *Credibility* to them, as yours to you; and, consequently, to be as true as yours.

This was not the Method you took to make *Professors* before *Christ* came: Then you had free Use of your Arguments, and a *Success* proportionable. But now you seem careless what becomes of your *Religion*, so you can overthrow *Christianity*. Therefore, having chosen a *false* and *insufficient Foundation* for your own *Faith*, you would compliment ours with the same;

as your learned *Jew* does, when he asks,
Limborch What Reason there is why a *Heathen* should
Collat. believe any who preached to him the *Chri-*
p. 51. *stian Faith*, and *Miracles* of *Christ* and his
Apostles?

My Discourse against the *Deists* is a direct Answer to this Question, and serves the *Jews* as well as the *Deists*. But this learned *Jew* did, and all the rest of you must, think that Question to be *unanswerable*: And as such it is here proposed. But then will not the Question occur, *What Reason the Christians have to believe it?* or the *Jews* to believe the *Law* and *Miracles* of *Moses*? Your learned *Jew* was aware of this; and therefore obviates it thus, *Neque per Ratio est de Christianis et Judæis, qui interrupta Traditione, &c.* That there was not the same Reason for the *Belief* of the

the *Christians* and the *Jews*, who received it by an uninterrupted *Tradition* from their *Fathers*. This puts the *Christian Faith* upon as good a Bottom as the *Jewish*; that is, the same, viz. *Tradition* from their *Fathers*. And if they have no other, they both stand precariously; and have no more to say for themselves even than the *Heathen*. This the learned *Jew* does not oppose; and therefore explains himself, that by his *Question* he did not mean those *Heathen* who had long since believed the *Gospel*, and so received it by *Tradition* from their *Fathers*; *Sed quare nunc barbaræ Gentes, in suis Ritibus semper educatæ, nostris Traditionibus Fidem præstabunt eo solum quod a nobis proponantur?* i. e. But why the now heathen Nations, who have always been educated in their own Rites, should embrace our Traditions, merely because they are proposed to them by us? Indeed merely because they are proposed, is a very bad Reason: And yet it is all that the *Jew* thinks there is in the Case, as before is shewn. But here he joins the *Christian* and the *Jewish* Faith together, and makes both stand upon the same Bottom; and that the same with the Foundation even of the *Heathen Religion*. That, rather than not overthrow *Christianity*, he would sink his own *Religion* with it; and leave no true revealed *Religion* in the World (all others, but these, *falsely* pretending to it); and so serve the Ends of the *Deists* to all Intents and Purposes.

He endeavours to rivet this, as he thinks securely, by the long *Tradition* of the *Papish Legends*, which, he says, were believed by all *Limborch* *Christendom* for more than a thousand Years; *ibid.* and no less Faith given to them than to p. 133. the *Gospel* itself. His Mistakes in reciting *Matters of Fact* I am not now upon. These prevailed only in the *Latin Church*; nor in all that neither; nor for so long a Time as he imagines. The greatest Part of the *Christian Church*, in the *East*, in *Africa*, &c. never heard of most of them, nor have to this Day: And those of the *Church of Rome*, who, tho' Men of Sense, pretended to believe them, yet durst not put them upon the same Foot with the holy *Gospel*.

The *Learned* and more *Knowing* among them called them *Piæ Fraudes*, and pleaded for them only as such, as *pious Cheats*, to raise the *Devotion* of the *Simple* and more *Ignorant* amongst the People. But (as said in *Deism refuted*, p. 28.) none of them can pretend to those *four Marks* set down (ibid. p. 3. n. 2.) whereby the *Truth* of the *Miracles* of *Moses* and of *Christ* are *infallibly* demonstrated. And therefore, if any of these *Legends* were *true*, in *Whole*, or in *Part*, yet we cannot have the same *Grounds* for *believing* of them as we have for the *Law* and the *Gospel*.

IV. Both of which you seem willing to mistake, in your deep *Prejudice* to the *Gospel*. For the chief End of the *Coming* of the *Messiah* being to *bruise the Serpent's Head*, who had seduced *Man* to *Sin*; to *finish the Transgression*, and to *make an End of Sin*, and to *make Reconciliation* for *Iniquity*: You now contend, that *Men* were never under the *Curse* of *God*. *Quod neque aliquando fuerunt Homines sub Dei Maledictione—Quod non constat ex toto sacro Textu illa Ira Dei P. 54. 55. contra Genus Humanum, neque illa æternæ Maledictio: Neque memini in Quatuor Evangeliiis me legisse hoc Secretum a Christo fuisse detectum, Quare putamus id postea inventum, ut aliis Dogmatibus Fundamentum substerneretur. i. e. That this Wrath of God against Mankind, nor that eternal Curse, does not appear in the whole sacred Text: Neither do I remember to have read in the four Gospels that this Secret was discovered by Christ: Therefore we think that it was invented afterwards, to lay a Foundation for other Opinions.* This is a bold and desperate *Affertion*. Let any *Man* read *Matth. xxv. 46.* and *Job. v. 29.* and see whether *eternal Judgment* be not there threatened? And whether these be not as it were repeating the very Words of *Daniel. c. xii. 2.* That *many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt.*

Compare

Compare likewise *Mark* ix. 44. with *Isaiab* lxvi. 24. And then tell whether there is not a *Punishment* after *Death* for the *Wicked*; and whether this be not *revealed* as well in the *Old Testament* as in the *New*?

If the *Jew* will *criticise*, (as some *Christians* have done) upon the Words *Eternal* and *Everlasting*, and say, that they mean not a *Duration* without *End*, I will give two *Answers*.

1. That my *Business* with the *Jew* is not now about the *Eternity* of *Hell*; but whether there be any *Punishment* at all after *Death*. Because all the *Ends* which the *Jew* proposes of the *Messiah's* Coming, respect only this *Life*: And they deny any that are *dead* to have any *Benefit* by the *Messiah*. And if so, then his making *Reconciliation* for *Iniquity* cannot deliver any *Mortal* from the *Punishment* after *Death*.

Limborch.
Collat.
Numb.
xvli. p. 70.

And this *Punishment* being described, in the *Texts* before quoted, and several others of the *Old Testament*, to be exceedingly *greater* than any we can endure in this *Life*; consequently the *greatest* *Benefit* that we can receive by the *Messiah* is totally frustrated by the *Jews*: And they cannot deny, but that the *Ends* which the *Christians* propose for the Coming of the *Messiah* are exceedingly more *noble* and more *beneficial* than those which they propose, and fully as agreeable to the *Letter* of the *Text*, of *bruising* the *Head* of the *Serpent*, and making *Reconciliation* for *Iniquity*, and something more so, than our *Deliverance* from *worldly* *Enemies*, who are not so *properly* called the *Serpent* as the *Devil* is; and our *Deliverance* from his *Power* is more *strictly* called a making an *End* of *Sin*, and *finishing* of *Transgression*; and more *truly* an *everlasting* *Deliverance* (in whatsoever *Sense* you will take that *Word*) than any *temporal* *Deliverance*. For if by *everlasting* you mean only *temporal*, yet it is the *highest* *Expression* of *temporal*, and the *greatest* of *temporal* *Deliverances*.

Let me not be mistaken, as if by *eternal* and *everlasting*, the *Worm* not *dying*, and the *Fire* that *never* will

will be *quenched*, &c. I favoured at all their Constructions, which would make all these to mean nothing but *temporary*, tho' a very *long* Duration; but I would not intermix new Subjects in this Discourse, and expatiate into long Digressions; especially where the present *Controversy* does not require it. Therefore I go to my *second Answer*.

2. If these Words *eternal*, &c. can be thus turned, or if they cannot, I desire to know from the *Jews*, what *plain Text* they have in all the *Law of Moses* for *everlasting Life* in *Heaven*; and, in order thereunto, for the *Resurrection* of the *Dead*, which they profess firmly to believe? They gather these from *Texts* which, as themselves confess, do bear another and a *temporal* Meaning, respecting their *outward State* in *this World*; but which withal do (they say) *typically* represent their *future glorious State* in *Heaven*, their true and everlasting *Canaan*. Yet they will not allow any thing in their *Law* to be a *Type* of the *Messiah*! Why? Because the *Law* does not expressly say, that such a Thing is a *Type* of the *Messiah*: Which yet says as much as that *Canaan* was a *Type* of *Heaven*; that there will be any *Resurrection* of the *Dead*, or *eternal Life* after that. What expresses *Scripture* have they for what Rabbi *Manasseth Ben Israel*, in his *Treatise of the Resurrection of the Dead*, does affirm to be the common Opinion of the *Rabbins*, viz. *That all Limborcb. the Israelites, even those that are dead, shall Collat. be Partakers of the Kingdom of the Messiah: p. 221. And that to this End, all those that are dead 222. shall be raised again; by which Miracle, the Wicked, being converted, shall acknowledge the true God, and forsake their Errors: That then there shall be an End of this World, and a new one arise, or a Change of this into a much better Condition, wherein this Moon shall be as bright as the Sun, and the Light of the Sun sevenfold more than it is now: At which Time the Demons and evil Spirits shall be destroyed, and the Trees bear Fruit every Month: And then that God shall make a noble Feast to the Righteous out of the Fish the Leviathan: And*

d that there shall be Peace among the wild Beasts; that they shall not hurt Men in that holy Land: That then the Temple of God shall be built again; and the holy Land again divided among the Tribes; where they shall eat and drink, beget Children, and each be married to his own Wife, &c. This Turks Paradise after Death, they gather out of the Words of the Law! They can have no share in the sumptuous Fish Dinner upon the great whale Leviathan! but nothing of the heavenly Kingdom of the Messiah! nothing of their Deliverance from Hell; but eating and drinking, and lying with men! They should, upon this their Scheme of the future after Death, answer the Question which one of the Sadducees asked at our Saviour, concerning the seven brethren who had one Wife, Whose Wife she should be at the Resurrection?

And now I beseech you to consider, is not this a gross Delusion, that you should reject all the plain Prophecies of the Messiah, because they do not, in such express Words as you would dictate, lay open every particular of his spiritual State and Government; and (at the same Time) turn these Prophecies to such wild and idle Fancies, as are no-ways typified by your Sacraments, or any Institution in your Law; nor can fill in any tolerable Measure, the Glories and Extent of those magnificent Prophecies concerning the Kingdom of the Messiah, wherein God hath prepared for us who shall be thought worthy of it, not Wine and Flesh, and Eating, such gross carnal Pleasures as we are made capable of in this frail Life; but

Things as, *since the Beginning of the World* Men have not heard, nor perceived by

the Ear, neither hath the Eye seen. Yet, because they are not particularly described (which cannot be as we could understand them), you will not believe them, or that they reach beyond Enjoyments of this World! And for this sole Reason you reject your Messiah, because he brings you Glories so far beyond all you looked for. Tho' that likewise, in the above-quoted

quoted *Text*, and many others of your *Scriptures*, has been foretold to you.

And it is likewise shadowed out to you in this, that there was no *Sacrifice* or *Expiation* in your *Law* for the most heinous Crimes, such as *Limberch. Blasphemy, Idolatry, Murder, Adultery, Incest, &c.* as your learned *Jew* confesses; nay *lesser Sins* than these, as that of *Eli's* 1 *Sam. iii.* not effectually restraining, tho' he reproved his *Sons*, were not to be purged with *Sacrifice, nor Offering, for ever.* 14.

Some *Jews* fancy, that the *yearly Sacrifice* of *Expiation* made an *Atonement* for all their *Sins*.

We see not, for this of *Eli's*; and, consequently, for greater *Sins*.

The *yearly Sacrifice* was but a *Sacrifice*, though more *solemn* than the *daily Sacrifices*: And therefore it purged all those *Sins* only which could be purged by *Sacrifice*.

If all the *Sins* of the *Jews* had been purged every *Year*, then had they not been remembered, brought to *Account*, and so grievously punished as we have seen, and was often threatened in the *Law*, in *After-Ages*, more than to the *third* and *fourth* Generation. And it was a noted Observation of your *Fathers*, that there was a *Grain* of the *Golden Calf* in all your *After-Judgments*, i. e. That that *Sin* was never totally forgiven, but still called to Remembrance upon every fresh *Hof. 2. 13.* *Provocation*. It is said, *I will visit upon her the Days of Baalim, wherein she burnt Incense to them.* And all the Goodness and godly Reformation of *Josiah* could not pacify God for the *Sins* of *Manasseh*; which he would not pardon, but for them removed *Judah* out of his Sight. And surely this *Iniquity* shall not be purged from you, till ye die, saith the Lord God of *Hos.* 14.

Therefore there were *some Sins* which were not purged by the *legal Sacrifices*; and these were the greatest of their *Sins*. They were but the *lesser* Sort of *Sins* that were purged by them: How then were the *greater*?

be purged? If you will say, By *Repentance* only, not any *Sacrifice*:

C. The *lesser Sins* require *Repentance*: And do they *Sacrifice* too, when the *greater Sins* are purged out it? Or are *greater Sins* more easily purged than *lesser*?

we then behold your *Law* declaring of itself that not perfect: That there was a further and more *ious Sacrifice* and *Atonement* for *Sin*, than what was in the *Law*: And this for the *greatest* *ur Sins*. Then cast your Eye upon *Dent.xxvii.* Text in your *Law*, *Cursed be he that* 26.
meth not all the Words of this *Law* to do

And consider, that there was no *Atonement* or *fice* in your *Law* for the *greatest* and most *beinous* *ches* of the *Law*. How then shall you be delivered from this *Curse*? Or can you enter into *eternal Life* out your being purged from this *Curse*? Do you expect to be admitted into *Heaven*, while *cursed*, and in *Pollutions*? Can any *cursed* Thing enter there? Can reflect upon the *Desperateness* of that

tion of yours. *Nas vero nec Redemp-* Limbor.
m quam expectamus, nec Messiam ipsum Collat. p.
animarum Salute, nec pro Gloria eterna 98. ad
quenda, necessaria esse credimus; i. e. We Finem.

know, that neither the *Deliverance* which we expect (by our *Messiah*), nor our *Messiah* himself, are *lary* towards the *Salvation* of our *Souls*, or for the *ining* of *eternal Glory*. Now then, if neither in the *u*, nor in the future *Reign* which you expect of your *Tab*, there will be any *Propitiation* or *Sacrifice* for the *greatest* of your *Sins*, how do you expect to be purged in them? Or must you enter into *Heaven* before you purged from them? Or were *Sacrifices* only *needless* *monies*, and not *effctual* for the *Purging* of those, which were *purgeable* by them? Or were *greater* easier purged, that is, by *Repentance* only, than *r Sins*; which, besides *Repentance*, were not to be got without *Sacrifice* also?

I confess, all this is out of Doors, and urged to no Purpose, if it be true which you have advanced (as before quoted), That *Men*, by the *Fall*, were never under the *Curse* of God; and therefore needed no *Deliverance* from it: That *Israel* was an *holy* Nation, because they are so called in *Scripture*, and that *Aaron* was commanded to *bleſs* them: And God ſaid to *Balaam* that they were *blessed*. All which,

Limbor. ſays your learned *Jew*, is ſo contrary to
Collat. p. their being *eternally* *curſed*, *Ut neque Deus*
55. *ipſe poſſet ea componere*: That God himſelf cannot reconcile it.

I ſuppoſe he intends to come off by the Word *eternal*; that is, not reconcilable with their being *eternally* under the *Curſe* of God; becauſe there are ſo many Places, in the *Law* and the *Prophets*, which ſpeak of their great *Wickedneſs*, and being under the *temporal* *Curſe* of God.

But *Bleſſing* is as contrary to *Curſing* in this World as in the next: For they are *Oppoſites* in the *Nature* of the Thing. And therefore, if the Authority of ſuch *Texts* as thoſe before-quoted, will free them from the *eternal*, it muſt alſo from the *temporal* *Curſe*, or from any *Curſe* at all.

But why then are they called *holy* and *blessed*, if they be under the *Curſe*? I ſuppoſe neither *Jew* nor *Chriſtian* need be intruſted in this, it is ſo known and common a *Diſtinction*; Men are called *holy* or *blessed* upon a *personal* or a *relative* Account, as they are *holy* in themſelves, or *related* to *holy* Things. Thus a *Nation* or *People* taken into *federal* *Covenant* with God, more peculiarly than any other *Nation* upon the *Earth*, may be called *blessed* above all the *Nations* of the *Earth*; and an *holy* *People*, in reſpect of the *Holineſs* of their *Laws*, *Covenant*, *Promiſes*, &c. given to them by God. Yet theſe may be a *wicked* and *curſed* *People*, in reſpect to their *Practice*, if they live not purſuant to their *holy* *Law*. Thus ſaid *Moses* to your *Nation*:

Deut. ix. 6. Underſtand therefore, that the Lord thy God giveth thee not this good Land to poſſeſs it, for thy Righteouſneſs; for thou art a ſtiff-necked People.
 And

God himself, *As I live saith the Lord, Sodom thy Sister hath not done, her Daughters, as thou hast done, and thy Daughters—Neither hath she committed half of thy Sins. And Ye are cursed with a Curse; for ye robbed me, even this whole Nation.* Yet all this that Nation was called the *holy Nation*; and *Jerusalem* the *holy City*, when it was full of *Murderers*; be- there was the *Temple*, and stated *Worship* of *God*. These now such *Contradictions* that *God* himself can- concile! Behold the same People *blest* and *cursed* same time, but not in the same
Et: Therefore trust not in your be- Jer. vii. 4
 lled the *holy People*, notwithstanding
 f which you see you may be *cursed*, not only
 but *hereafter*: For, as said before, to be *blest*
cursed, is as great a *Contradiction* in this *Life* as
 xt; and for a *Moment*, as for *Eternity*. And you
 and *complain*, that you are *cursed* here upon many
 val *Accounts*; and urge your *great Sins* as the
 : of your *Messiah* delaying his *Coming*. Now *Sin*
 much a *Contradiction* to *Holiness*, and more than the
 of *Afflictions* and *Punishment*. Therefore if you
 reconcile your being the *holy People* with your being,
 e same time, such great *Sinners*, you have *solved*
Contradiction yourselves, which you thought too
 (when it made against you) for *God* himself! And
 must at last grant, after all your *Struggling*, that,
 e *Fall* of *Adam*, Men were put under the *Curse* of
 from which there were no *Sacrifices* in your *Law*
 ient to *purge* our *Souls*: That therefore *another*
 more *efficacious Sacrifice* than the *Blood* of *Bulls* and
Goats, was necessary for the *Purging* of our *Sins*.
 you reject this *Sacrifice* of our *Messiah*, upon *Pre-*
 : that it is not *clearly* and in *express Words* revealed
 e *Old Testament*, without any *figurative* and *dubious*
use: While, at the same time, you build your
 es of *Heaven*, and explain the *Resurrection* of the
 t in such a manner, and upon such *Texts*, as by
 no

no Force can be screwed to those wild Meanings put upon them.

And, on the other Side, when the *Death* and of the *Messiah*, and the *Satisfaction* thereby

God for our Sins, are revealed in the *Isai. liii.* and express Words, That he made his

Offering for Sin; that God saw the of his Soul, and was satisfied: That he laid upon Iniquity of us all: That he poured out his Soul unto And was numbered with the Transgressors: And the Sin of many: And made Intercession for the Terrors, &c. Then (as before shewn, p. 91.) Death mean Death, nor must any of those Words be literally; but you put such forced and figurative pretensions upon them as can by no means bear is proved, p. 92.

You except against figurative Expressions, y use them: You turn the plainest Words into l and then tell us, we have no plain Words: You Consequences (as your Notion of the Resurrection from Words which are no-ways plain, nor can what you infer from them: You raise Doctrines the Leviathan, &c.) from no Words at all in you tures; yet you require for our Doctrines, positive out of your Scriptures! And when you have said will not accept of them.

What Scripture can you produce for your me Story of *Armillus*? which *Hoornbeek* (Contr. 255.) relates out of your Author, *Avkat Roc. Signo Messie septimo apud Hulfium*, p. 51. You that a Company of most profligate Fellows will a new Sin; that they will take a beautiful Stom of a Woman, that is in Rome, and warming it, with it: That from thence it will conceive, and bursting, there will come forth a Child, whose shall be called *Armillus*: That he shall be twelve high, and the Length of a Span betwixt his Eyes he will say to the Wicked, I am your Messiah as God: That they will believe in him, and make him King; and that to him will be gathered all the P

f *Eſau* : That your firſt *Meſſiah Ben-Joſeph*, of the *Tribe of Ephraim*, will fight againſt him, with 30000 *Iſraelites*, and ſhall have Succeſs in the firſt *Battle* ; but, in the ſecond *Battle*, that your *Meſſiah* will be killed, and his *Army* routed : That the *Angels* will take away the dead *Body* of your *Meſſiah*, and keep it with thoſe of the *Patriarchs* : That after this ſhall ariſe your ſecond *Meſſiah Ben-David*, of the *Tribe of Judah*, and *Elias* with him ; to whom the *Jews* that are left ſhall be gathered, and oppoſe *Armillus* : That God ſhall deſtroy *Armillus*, and his whole *Army*, by *Fire* and *Brimſtone*, and great *Stones* caſt down upon them from *Heaven* : Then that *Michael* ſhall ſound a *Trumpet* ſo loud, as to open the *Graves*, and raiſe the *Dead* in *Jeruſalem* : And that the firſt *Meſſiah*, *Ben-Joſeph*, ſhall then be raiſed, who was kept under the *Gates* of *Jeruſalem* : That then the *Meſſiah Ben-David* ſhall be ſent to gather the diſperſed of the *Jews* from amongſt all *Nations* ; all of whole *Kings* will bring them upon their *Shoulders*, &c.

This is the Manner by which you interpret the *Scriptures* ; ſeveral of which are quoted in this Relation (as *Pſal. cx. 1. Zech. xiv. 3. Ezek. xxxviii. 22. Obad. i. 18.*), as being to be fulfilled in the above-mentioned Story of *Armillus*. Which as it is wholly deſtitute of *Truth*, or even *Probability*, the mad *Excursion* of groundleſs *Imagination*, ſo does it in no ſort come up to the *Prophecies* in the *Holy Scriptures* concerning the *Meſſiah*, or the *Types* of him therein exhibited ; which are all fulfilled, even to an *Iota*, in our bleſſed Lord and Saviour.

Yet you reject him, as not being ſufficiently revealed in *Scripture* ; while you think you can deduce from thence this beaſty and unworthy Legend of *Armillus* !

You have been told before of the ſtrange *Uncertainty* you are at in the *Marks* you have ſet up, whereby to know your *Meſſiah* when he comes ; which you have reduced all to *Succeſs* ; which cannot be known till the *Trial* : And that has ended in your *Destruction*, all the Way hitherto, in the many *Experiments* you have made

under your several *false Messiahs*. And you can never be *sure*, in any other who shall hereafter set up.

Nay, further, you must be *sure* to be *ruined*, by whomsoever shall *first* set up, by this *Scheme* which you laid down: For your *Messiah Ben-Joseph* must *first* come, and be *slain*, and your *Armies* routed by *Armillus*. So that it is not *Success*, but *Ruin*, that must be the *Mark* of your *first Messiah*. This is great *Encouragement* for any of you to follow whomsoever shall set up *next* for your *Messiah*!

You have had many such *Messiahs* already: And whenever *Ben-Joseph* shall come, he must be *another* unfortunate *Messiah*. You must, by your own *Reckoning*, be once more *undone*, before your *Messiah Ben-David* can come. And when your *Messiah Ben-Joseph* shall come, and be *defeated*, how will know, by that *Mark*, that it is he? That *Mark* you have had in all the *Messiahs* you ever yet set up: So that you will be still left to expect a further *Destruction*. Thus *deplorable* is your State!

Besides, which of these *Messiahs* is it, *Ben-Joseph*, or *Ben-David*, to whom all those *Marks* given of the *Messiah* in the *Scriptures* do belong, as to the *Time*, *Place*, and other *Circumstances* of his *Coming*? Or do some belong to *one*, and some to the *other*? Then you must tell which belong to which; or else you may be *deceived* in *both*; at least, you can be *sure* of *neither*.

XV. Neither of them can possibly now have that *Mark* insisted upon before, Sect. v. p. 19. &c. of the general *Expectation* of the whole *Earth*, not only of the *Roman Empire*, but of all the *East*, that a *wonderful* and *extraordinary Person* should be sent into the *World* about that *Time*, who should be *universal Monarch* of all the *Kings* of the *Earth*. And accordingly *three Kings* came out of the *East*, to *worship* our *Jesus*, guided by the *miraculous* Leading of a new *Star*, raised in *Heaven* to point *him* out.

But here is no such *Expectation* now in the *World*, but only among *you*. Therefore none of your *Messiahs* can

can come with that *Mark*, which seems even *necessary* to introduce such a *Saviour* into the *World*.

For, to suppose such a *Person* designed by *God*, from all *Eternity*, to be *universal Lord* and *Saviour* of the whole *Earth*; and that all the *Dispensations*, which *God* ever gave to *Man*, were directed to him, as the *Centre* and *Completion* of all; it would seem *necessary*, *proportionable* to such an *Oeconomy*, that so glorious a *Person* should be not only *foretold*, but *prefigured* in *Types* and *Observances*: Nay it could not be otherwise, if all the *Institutions* of *Religion* were to be *completed* in him; for that would naturally infer that they were, that they could be no more, than *Types* and *Forerunners* of him to whom they pointed.

Thus *Christ* is said to have been *promised* πρὸ χρόνων αἰωνίων; which Words, *Tit. i. 2.* if they should not reach the Length of our *English* Translation, viz. *Before the World began* (by which the *Revelation* of the great *Messiah* must have been made to the *Angels* in *Heaven*, before the *Creation* of *Man*, or of this lower *World*); yet this we are sure of, that *Moses* has told us, he was *promised* to *Adam* and *Eve*, and immediately *Gen. iii. 15.* upon their *Fall*. Then were *Sacrifices* instituted, as *Types* of the great and only *Sacrifice* which could bruise the *Serpent's Head*, and make *Atonement* for *Sin*: Which, by that *Promise*, was reserved for the *Seed* of the *Woman*; and therefore could not be fulfilled in the *Blood* of *Beasts*.

This *Institution* of *Sacrifices* descended from that *Time*, through all the *Posterities* of *Adam*, as a necessary Part of *Religion*, and the *Worship* of *God*. And even the *Heathen* retained so much of their *original Institution*, that they looked upon them in the Nature of a vicarious *Suffering* of others for our *Sin*: And the *Wise* of them did thence conclude, that there must be some more noble *Sacrifice* than that of *Beasts*, whereby our *Sin* should be *purged*. This led some of them to *human Sacrifices*: But still that was not *Blood* more noble than our own; and they could go no further.

Yet they were in Expectation of the Coming of a *glorious Person* from *Heaven*, who should *purge* their *Sins*, and introduce a *new and golden Age* of *Justice* and all *Goodness*, to extend through the *whole Earth*: And they *generally* all over the *World* did *expect* him then to come, at that *Time* when our blessed *Jesus* was born, as before has been shewn.

But that *Expectation* is now over. There never was such at any *time*, either *before* or *after* that very *Time*. The *Expectation* was always, long before that *Time*: But no *Time*, except that *Time*, was the *Time* *expected* for his *Coming*. Therefore none of your *Messiahs*, whom you still expect, can possibly *enter* the *World* with this *necessary* and *glorious Mark* of the *Messiah*. For that *Time* being over, to which the *general Expectation* was determined, it *ceased* there, and cannot now be taken up again: Because, as it could not be *begun* by *Concert*, through so many *distant Nations*, who held no *Correspondence*, and its *Beginning* was never known: So, for the same Reasons, it cannot now be *begun* again: For then the *Beginning* would be known; and it could not, without a *Miracle*, gain such *Acceptance* as to become *universal* through the *whole World*, as it was before.

And without this, it could not be said, Hag. ii. 7. *The Desire of all Nations shall come.* For how was he their *Desire*, if they *expected* no such *Person* to come?

But as neither of the *Messiahs*, whom you pretend to look for, are *expected* by any-body but yourselves; and that not by *all*, if any of you (as we have Reason to believe) in *good earnest*; so, if they were *expected* according to the *Scheme* that you have drawn, the *first* would be the *Contempt*, and the *second* the *Terror*, but neither of them the *Desire*, of *all Nations*.

And neither of these Motives, either of *Terror* or *Contempt*, would persuade the *Gentiles* towards the Fulfilling of what is written concerning the *Messiah*: *The Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising.*

This

This began remarkably to be fulfilled, in the Coming of the *three Kings* from the *East*, to the *Light*, whether *literal*, of the miraculous *Star*; or, what that signified, the *Light* of the *Gospel*. And these came to the *Messiah*, not as you expect, after being *reduced* by Force of *Arms*, and *converted* by his *Success* in *War*, but they came to the *Brightness* of his *Rising*, *Matth. ii.* to his *Birth*; and *adored* him in his *Sword- 10.* *ling-Cloaths*. They rejoiced with exceeding great Joy, when they saw his *Signal* hung out in the *Heavens*. This Joy could not come from *Contempt* or *Fear*: But he was truly the *Desire* of all *Nations*: Which neither of your *Messiahs* can be, by your own Account of them.

He was not to come as a *Terror*, but a *Light* to the *Gentiles*; as he has proved, not by *conquering*, but *converting* of them.

And towards this, it was necessary that he should come under all those *Circumstances* which were proper for the Obtaining of such an End: To persuade the *Gentiles* to receive him as a *Legislator* sent from *Heaven*, for *spiritual* and *eternal* Purposes; and not with any Design upon their *temporal* Government, or for any *secular* Bye-ends of his own.

Therefore he ought not to have come in the *outward Pomp* and *Grandeur* of the *World*; but the *farthest* removed from it that was possible: Of *mean*, but *virtuous* Parentage; his *Life* to be led in *Poverty* and *Afflictions*, and his *Death* ignominious. He must have come in a *corrupt* and *wicked Age*, to oppose *Iniquity* in its *Torrent*. And hence it naturally follows, that he must be *persecuted*; even to the *Death*; and that his *Death* could not be deferred *long*, after his beginning to *preach publicly*; for that a *wicked World* could not *long* bear it. Which was the Reason *Plato*. *Socrates* gave, at his *Trial*, why he taught *Apol. Soc.* *privately* so long: For that otherwise he must have *perished* sooner; and so have been able to do less Good.

And we may reasonably suppose, that
Matth. iv. this was one Cause why our blessed Sa-
viour did not begin to preach till he was
17.
Luke. iii. 23. Thirty Years of Age; and about Three
 Years after was crucified.

Plato, describing the Character of a perfect just Man, says, * that he shall be scourged, tormented, fettered; and at last, having suffered a l manner of Evils, that he shall be crucified, or cut in Pieces, as the Sacrifices were.

And says, † That it is necessary they should wait till such an one should come, to teach them how they ought to behave themselves, towards God, and towards Man. O when shall that Time come (says he)? And who shall be that Teacher? How greatly do I desire to see that Man who he is?

And he says, that this Lawgiver must
De Leg. l. 4. be somewhat more than of human Race.

For that as Beasts are governed by Men, so must Men, by a Nature which is superior to their own: And therefore, that this Man, who was to be the universal Lawgiver to Mankind, must likewise partake of the Nature of God. This was the Ground of the Heathen Nation, in feigning their Heroes and Demons to be begotten by the Gods. So agreeable (but far exceeding) was our Jesus, in his Nature, and all his Qualifications, to the Notion and Expectation of the Gentiles! And therefore have so many of them gladly submitted unto him.

But such a Messiah as you Jews do now describe yours to be, as it was far from what the Gentiles expected (and therefore he could never convert, though he should conquer them), so it seems not, indeed, that yourselves

* Ὁ Δίκαιος μαρτυρήσεται, σκεπτόμενος, δεινός
 — Τελευτῶν πάντα κατὰ παθὼν ἀνασχινδιλευθή-
 σεται. *De Repub. l. 2.*

† Ἀναγκαῖον ἔστιν περιμένειν ἕως ἄν τις μαθητὴς δῶ
 πρὸς Θεὸν καὶ πρὸς Ἀνθρώπους διακείσθαι. Πότε ἔν πα-
 ρέται ὁ Χρόνος ἕτος; καὶ τίς ὁ Παιδευσών; ἥδιστα γὰρ ἂν
 μοι δοκῶ ἰδεῖν τούτον τὸν Ἀνδραγῶνα, τίς ἐστιν. *Alcibiad.*
11. de Præcat.

yourself do *expect* any such an one as you *pretend*, only for an *Excuse*. Some of your *Rabbies* saying, that he is come: Some, that he will never come: Some, that he will not come in this World, till the *Resurrection* of the *Dead*: Others, that his Coming is not material, nor to be placed amongst the *Fundamentals* of your *Faith*: Others, that his Coming is no way *desirable*, as bringing greater *Mischief* with it than *Advantage* to the *Jews*: Others, forbidding all *Inquiry* into the *Time* of his Coming, as indeed *despairing* of it.

Of all these Particulars, see the *Authorities* of your own *Rabbies*, in *Hoornbeek*, contr. *Jud.* l. 2. p. 114, 115, and 123. There you will find, in *Codice Sanhedrin*, *R. Hillel* saying, *That no Messiah shall be given to Israel; for that they have had him already, in the Days of Hezekiah King of Judah*. And, in your *Talmud*, *R. Ula* says of the *Messiah*, *Let him come, but let me not see it*: That is, for the *Miseries* it will bring to the *Jews*, in gathering them out of all Countries, where they are peaceably settled, to forsake their *Houses* and *Possessions*, and follow their *Messiah* to *Wars*, and the *Calamities* that attend it: Especially, considering what has been before said, That they must certainly expect *Destruction* and *Ruin* under their first *Messiah Ben-Joseph*: For all which, their possessing, at last, the Land of *Canaan*, will be no sufficient *Reparation*; they living now in Countries as good as that, and enjoying both *Ease* and *Plenty*. That the *Conquests* of their *Messiah* may bring greater *Glory* to him, but no Good to the *Jews*, proportionable to the *Miseries* they must endure in fighting for him. Upon all which Considerations, *R. Ula* had Reason to say, *Let him come, but let not me see him*. The same said *Rabba*, and *Rabbi John*, in *Codice Sanhedrin*.

And the many *Disappointments* you have met with in your *Messiahs* hitherto, has made you forbid any to inquire into the *Time* of the *Messiah's* Coming. Your *Schebet Jehuda*, p. 245. (as quoted by *Hoornbeek*, p. 123.) curses those who set any *Time* for the Coming of the *Messiah*.

fiab; and gives this Reason, *That if the Messiah does not come at that Time, the People's Hearts do fail; and they think that they are put off with perpetual fruitless Hope.* Therefore, in the Talmud, Cod. Sanhedrin. cap. xi: Rabbi Samuel says, in the Words of R. Jonathan, *Let their Bones be broken, who compute the Periods of the Times.* And this may the better be forbidden, because R. Josephus Albo has struck this Article concerning the Coming of the *Messiah* out of the Number of your fundamental Doctrines. So that now you may believe it, or not, as you please.

And how then will the *Gentiles* be converted by you? You have confessed (as before shewn, p. 104, &c.) That you have no Arguments against them. And now you seem to despair even of conquering them. Though, if that were done, it would rather obstruct their Conversion, as has been argued before.

And plain Reason does evince, that the Qualifications of a *Messiah*, for the Conversion of the *Gentiles*, could be no other than what were found in our *Jesus*: And such an one they did expect; and therefore so readily did give up their Names to him.

As his Miracles were so *flagrant* and *undoubted*, as to vouch him sent of *God*, so could not *Malice* itself find out the least Possibility of any sinister or Self-end in him. There he lived poor and persecuted; and poured out his Soul unto Death, as a Demonstration that his Kingdom was not of this World.

He chose Followers that were poor, and unlearned: And this was necessary to obviate the Objection, that either Interest or Craft had any Part in the framing of his Doctrine. He enjoined to all his Disciples the Doctrine of Self-denial and the Cross; and bad them look for nothing but Afflictions in this World: And this was necessary to obviate the Objection, as if either Lust, Pleasure, or Ambition, had any Part in the framing of his Doctrine.

He was rejected by you of his own Nation: And this was necessary to obviate the Objection, as if he sought to gain you to his Side, upon the Account of obtaining

ing the *Dominion* over you; and then to turn your *Arms* against the *Gentiles*.

His *Conquest* of the *Gentiles*, by their *Conversion*, did not begin till after his *Ascension*: And this was *necessary* to obviate the *Objection*, as if he had sought the *temporal Rule* over them; as *Mahomet* did over his *Converts*, and as you propose of your *Messiah*.

And not in the first *Conversion* of the *Gentiles*, nor for three hundred *Years* after, were any of their *Kings* or *States* brought into *Christianity*: And this was *necessary* to obviate the *Objection*, as if the *Forgery* of the *Gospel* had been supported by *human Authority*, which rendered it *hazardous* for any to have detected the *Deceit*. This was so *necessary*, as that we see the *Deists*, for Want of this, have yet the *Impudence* to suppose it, contrary to all *Truth*, viz. That *Authority* Toland's and *Laws* being on the *Christian Side*, was *Life of* the Cause that its *Deceit* was not detected Milton, at the Beginning; which is now too late p. 91. 92. to be done, for the Distance of the *Ages*. Printed

Therefore we may now see the wonderful *Providence* of God in this *Conduſt*: An. 1699. For if the *Deists* had the *Argument* (as they foolishly pretend it) of the *Gospel* being abetted by *Kings* or *States* in its *Infancy*, or before it was fully *settled*, and spread over the *Earth*, we should never get their *Mouths* stop; and it would bear a great Face of *Suspicion*, that some *Cheat* might have been put upon us, when none, who knew it, durst *discover* it, without apparent *Hazard* to themselves.

And again; *Kings* and *States* might have come, by this Time of Day, to think that their *Authority* had something to do in settling of the *Church*; and that the *Gospel* was beholden to them. At least *Sycophants* and *Flatterers* would so have complimented them; and *Eraſtianiſm* would have had a plausible *Plea*. It is a *Branch* of *Deiſm*: It *ſtands* and *falls* with that; and if it had ſuch an *Umbrage* as this, it would over-run us: For it keeps its *Ground*, without it.

But

But *Christ* would not permit *Kings* to become his *Servants*, till he had first endured 300 *Years* of their *Persecution*: To teach them, that his *Church* was not built upon their *Shoulders*, nor depended upon their *Authority*; and to stop the *Mouths* of these several *Sorts* of *Deists*.

In all *Things*, in every *Step* of his *Conduct*, there does appear such *divine Wisdom* and *Forefight*, as that, if any *Part* had been otherwise than it is, the whole would have been visibly *defective*, and, consequently, not from *God*. Not that many *Things defective* may not be from *God*: He makes every *Thing perfect* in its *Kind*, to the *End* for which he has ordained it: But he makes some *Things* for *higher Ends* than others; and, in *Comparison*, one *Thing* is more *perfect* than another.

Thus the *Law of Moses* was *perfect* in its *Kind*, for those *Ends* and *Purposes* to which it was designed. But *Moses* was not designed for the *ultimate* and *universal Lawgiver*. He never pretended to it; *Deut. xviii.* but, on the contrary, he pointed out to
18, 19. one who was to come after him; and denounces *God's Judgments* against those who should not *hearken* unto him.

Moses was not designed, nor his *Law* calculated, for the *Conversion* of the *Gentiles*. And he had *few* of those *Qualifications* which the *Gentiles* required in the *supreme* and *universal Lawgiver*. He was bred up at *Pharaoh's Court*; the adopted *Son* of *Pharaoh's Daughter*; and *learned* in all the *Wisdom* of the *Egyptians*, who were then the most *learned Nation* upon the *Face* of the *Earth*: He was *mighty* in *Words*, and in *Deeds*: He
marched out of Egypt, at the *Head* of
Deut. xxxiii. 600,000 *Men*; and, having rescued his
5. own *Nation*, he became their *King*.

Therefore he was not free from the *Suspicion* of *Design* in the *Case*; and was a *Man* every way *qualified*, both for *Wisdom*, *Courage*, and *Education*, to have *contrived* and *effected* it.

And after him, his *Disciples* went on according to his *Example*, *conquering* with the *Sword*. And you now tell
us,

as, that they had no other Design but to gain that pleasant Country to themselves: That the *Law*, which *Moses* gave them, proposed nothing to them beyond this: And that you hope for no more from the *Messiah* whom you expect, but *temporal Conquests*; to restore you to *that Land* again, and to *subdue* the whole *World* under you, by *Force of Arms*: That there is nothing at all *spiritual* or *heavenly* in his *Kingdom*; but only a *temporal earthly Grandeur*: That it was not meant to carry you to *Heaven*, but to make you *great* upon *Earth*: That the *Limbor. Col-*
Offices of the *Messiah* respect only *tem-* *lat. N. iv. p.*
poral Things; and are no ways neces- 43. and N.
sary towards the *Salvation* of our *Souls*, xiv. p. 66.
 or *eternal Life*; as your learned *Jew*,
 before quoted, has asserted. See before, p. 117.

Now what would *Socrates*, or *Plato*, or any of the *wise Men* among the *Gentiles*, say to this Notion of a *Messiah*? Would they not have *detested* it, as *vicious*, as recommending of *Pride*, *Ambition*, *Covetousness*, and the *Vanity* of this *World*; against which they fought, and thought them unworthy of a *Philosopher*, or a truly *virtuous* Person? Therefore such a *Messiah* could never have *converted* them.

But, on the other hand, there is not any one *Circumstance* or *Qualification* which they could desire in a *Messiah*, which is not *filled up*, nay far *exceeded*, in their own Way, beyond what they could have *contrived*, as to the strictest *Rules of Virtue*, in the *Person*, *Life*, and *Death* of our *Messiah*, and in all his *Conduct*: Shewing, beyond the *Possibility* of a *Deceit*, or a *Face of Suspicion*, that he was a *Legislator* sent from *Heaven*, without any *temporal* Designs: First, To give the *Sanction* of *God* to *Morality*; which, though these *Philosophers* taught truly, yet could they not *stamp* upon it such a *Seal of divine Authority*: And, secondly. To carry them further, and teach them the true *Worship* of *God*, and *Expiation* of their *Sins*; with the *Assurance* of *everlasting Life*, and the *Means* of obtaining it. All which, they confessed, they
wanted;

wanted; and that they did expect such a *Messiah*; or a Person anointed, a *Christ*, that is, delegated and authorized by God, to be born into the World, who should teach this Gospel or Glad Tidings unto them. And he came with such Demonstration of his Commission, and divinely-wise Conduct in all his Administration, that a Socrates, a Pythagoras or a Plato, could not only have found no Objection, but must have admired and adored, as so far exceeding whatever they imperfectly had conjectured; though they were assisted with the greatest Wisdom and Virtue that was in all the Gentile World.

Thus you see that the Objections which you Jews, and some of the lewd and foolish Deists, have made against the Poverty, Sufferings, and Death of our Messiah, turn all into Demonstrations of his Truth: And were so necessary, that, as he could not have fulfilled the Law without them, so could he never, any otherwise, have been received of the Gentiles.

For God forces not, though he governs, the Wills of Men. That would be to destroy the Creature he had made: For, without the Freedom of Will, Man would not be a reasonable Animal. And the Wisdom of God is chiefly known, in so disposing of Things as to bring his own Purposes to pass, and yet leaving Men to the full Freedom of their own Wills.

This was one Reason why our Jesus would not suffer the Devils to confess to him: And charged several, whom he cured, not to make it known, till the Time should come that he was to suffer: For that would have hastened his Sufferings before the Time, for the Reason before given out of Socrates's Defence.

It was in his Power to have forced the Jews to a Confession of him; but then they had not acted freely. Therefore, having giving them all reasonable Conviction of his Mission, he left them to their Freedom, whether they would acknowledge him or not. And their Obstinacy did harden them still more, and depraved their Judgment: Which was a just Punishment of their Obstinacy, as well as a natural Effect of it. For Sin does always punish itself: It is its own Accuser, Judge, and Executioner.

Executioner. This blinded the *Obstinate* among the *Jews*, that they knew not their *Messiah*: For, had they known him, they would not have crucified the Lord of Glory. And thus that wonderful *Oeconomy* for the *Salvation* of *Man* was brought about, by the greatest *Conduct* of *Wisdom* and *Goodness* that was possible.

And by the same *Means* the *Conversion* of the *Gentiles* was contrived: For had the *Jews* all generally followed *Christ*, the *Gentiles*, being left to their own *Freedom*, would never have received him; because they would have look'd upon him as a *Legislator* sent only to the *Jews*, whose *Law* kept them at the utmost *Distance* and *Detestation* of the *Gentiles*; whom therefore the *Gentiles* hated, and despised, *Gen.* xliii. 32. and thought it *Abomination* so much as to eat with them; and therefore would have disdained to have received a *Lawgiver* from them, who pretended to a *Right* and a *Promise* to conquer and overcome all the whole *Gentile* World, and subdue them under their *Messiah*; which they understood was to be by Force of *Arms*. And though such *Messiah* had set up, with never so much *Guile* of *Humility* and *Meekness*, and put out the most specious *Declarations* (as other *Conquerors* have at first done), if he had led the whole *Body* of the *Jews* after him, the *Gentiles* would have looked upon all this as a *Trick* to disarm them, by rendering them secure; and would not have been so caught.

On the other hand, the *Jews* could never have received a *Messiah* from the *Gentiles*: That was contrary to all the *Promises* made to them in their *Law*.

Therefore, as it was necessary, with respect to the *Segullah*, that the *Messiah* should be of the *Jews*, so was it necessary, in respect of the *Gentiles*, that he should be rejected by the chief of the *Jews*; that he should be persecuted and destroyed by them. He could not otherwise have become an *universal Lawgiver* both to the *Jews* and the *Gentiles*,

And let me say, in respect of the *Deists*, it was necessary that there should be a *Segulla*, or peculiar *Church* of *God*, set up somewhere, in some *Nation* of the *World*;

else the whole Earth would have been *irrecoverably sunk* in *Idolatry*; and there could never, in such a *Frame* of Things, be any *Expiation* for the *Sins of Mankind*; who, therefore, were all *represented* in the *Nation of the Segullah*, and to be by degrees *incorporated* into them, and *converted* by them; as is shewn before, *p. 67, 68.*

And it was likewise *necessary*, that this *Nation* of the *Segullah* should be the *fewest* and most *neglected* *People* of the Earth, as shewn *p. 68.*

And as it was *necessary* that the *Messiah* should have been *rejected* by the *chief and governing Part* of the *Jews*, the *Chief-Priests* and *Sanhedrin*; so was it as *necessary*, that he should have been *received* and *followed* by others of the *meanest* and *less noticed* of the *Jews*; because the *Gentiles* were to be *converted* by the *Jews*, and brought into their *Segullah*, as shewn before, *p. 90.* and backwards from *p. 88.*

And these *Jews*, who at first followed *Christ*, were to be but *few*, and *inconsiderable*, during his *Life*; to take away all *Umbrage* from the *Gentiles*, as well as the *governing Part* of the *Jews*, that he designed any *Infracti*on upon their *civil Rights* and *Liberties*.

Therefore the great *Flowing-in* of the *AAs* vi. 7. *Jews* first, particularly of their *Priests*, and afterwards of the *Gentiles*, was not till after the *Ascension* of our blessed *Lord*; to put them out of all *Fear* of his going about to set up a *temporal Kingdom*, after his *Resurrection* (as his *Disciples* expected *AAs* i. 6.). For that had made a great *Noise*, and given the *Alarm* both to the *High-Priest* and *Governors* of the *Jews*, as well as to the *Gentiles*: Therefore, though he shewed himself *openly*, after his *Resurrection*, and to so many, and at sundry *Times*, and by such *infallible Proofs* as to confirm the *Truth* of it, past all *Possibility* of a *Deceit*, or *Ground of Scruple* to *After-Ages*; *AAs* x. 40. yet he shewed not himself *openly* to all the *People*. That would have set the whole *World* in a *Flame*, all on the *sudden*, who were not *prepared*: For they knew not, as yet, the *Design* of his *Kingdom*, that it was to be *spiritual* and *heavenly*,
41.

venly, till he should, in a long Tract of Time, and by degrees, bring over the whole Kingdom of the Earth to his Subjection, in the Belief of his Gospel; not by Force of Arms (for that could not have done it), but according to the full Freedom of their own Wills, by a rational Conviction.

And it is observable, that though one great Article of the Apostolical Office at first was, particularly, to be Witnesses of the Resurrection Acts i. 22. of Christ; that is, at first, was necessary to the Constitution of an Apostle; and therefore Christ did shew himself in a miraculous Manner to St. Paul, to qualify him for that Office; yet, as himself says, it was last of all, as one born out of due Time. For he was constituted to be 1 Cor. xv. 8. the Apostle of the Gentiles; who came into the Gospel last of all, as born out of due Time.

And he was the only Man among the Apostles who had acquired Learning by Study and Education; therefore he was not admitted, till the Gospel had been first preached by the others, and fully established. And he was at first a Persecutor of it; to take away the least Suspicion that his Parts or Learning had any Share in the Contrivance of the Gospel. And then his coming in at last did remove the Prejudice, that no Men of Learning and Sagacity had embraced it. He broke the Ice for the Gentiles, who were Admirers of Learning; and for this they valued him the more, and bearkened to him.

I could enlarge in many other Particulars, indeed in every Particular, through the whole Oeconomy of the Gospel, to shew the wonderful Conduct, and most minute Proportion, that there is in every Part: Which, of itself, were sufficient to convince any considering Person, that the whole Contrivance was Divine, and that no lesser Wisdom could have so disposed of it.

But that would require a Treatise by itself. And thus much I thought necessary for my present Subject; to shew how we Gentiles were drawn into the Belief of the Gospel by the Cords of a Man; by such Methods as overcame our Reason, without destroying the Freedom of our

Will: Such as give us the utmost *Demonstration* of the *Wisdom* and *Goodness* of *God*, without the *Interposition* of his Almighty *Power*; by which he governs the *unthinking* Part of his *Creation*.

And as the *Jews* first brought us into the *Gospel*, so would we now provoke them to *Emulation*, by the same *Methods* in which *God* has dealt with us; by shewing them the *Beauty*, the *Harmony*, and irrefragable *Demonstration* of *Fact*, that has convinced us of the *Truth* of the *Gospel*.

The *Infidelity* of so many of you *Jews* was necessary (as shewed before) towards our receiving of the *Gospel*, till the *Fulness* of the *Gentiles* should come in. And if the *Casting away* of you be the *Reconciling* of the *World*, what shall the *Receiving* of you be, but *Life from the Dead*! *Amen.*

Rom. xi.
15.

XVI. Let me now conclude, and apply all that has been said, by a short *Recapitulation* and *Inforcement* of the principal Parts of it.

You have given up all the *Credibility* that there is for the *Truth* of *Moses* and your *Law*, rather than admit of the same *Credibility* (and stronger) that there is for *Christ* and the *Gospel*. So that, as said before, and has been proved, you have involved yourselves under the *Necessity* either of rejecting *Moses*, or embracing of *Christianity*.

Your *Objections* have been answered, *ex Abundanti*. For, after the full Proof of the *Miracles* of *Christ* and his *Apostles*, there needed no more to have been said, as to receiving the *Doctrine* which they taught, and those *Expositions* they gave of the *Law*; which stand upon as sure a *Foundation*, and carry the same *infallible Credentials* of *divine Authority*, as the *Law* itself.

And these cannot be overthrown by never so great a *Cloud* of *Difficulties* or *Objections*, though they could not be answered to *Satisfaction*, without disproving the *Motives* of *Credibility* upon which they are received.

For we may have sufficient *Reason* to believe many Things, and yet not be able to solve all the *Difficulties* that may arise concerning them.

As,

As, in *natural* Things, we cannot explain the Manner and Conveyance of *sensible* Objects, through our outward *Organs*, to our *Soul*; nor the thousandth Part of those *Difficulties* which are started concerning the *Soul* itself; yet no Man doubts but that he has a *Soul*; that he *sees, hears, thinks, reasons, &c.*

So, in *supernatural* Things, who can solve all that may be asked concerning the *Being* and *Operations* of God? Yet all this is no Argument against the *Belief* of a *First Cause*, and its *essential Perfections*; because it is forced upon us by *undeniable Reason*.

Therefore, unless you can shew the *Fallacy* of those *Four Marks*, which are set down in my Treatise, called *Deism Refuted*, to ascertain the *Truth* of *Matters of Fact*; or, *secondly*, shew that the *Matters of Fact* of *Christ* want any of them; all your *Objections*, borrowed from other *Topics*, can signify nothing against the *Truth* of *Christianity*.

And if you can shew the *Uncertainty* of these *Marks*, or that they are *wanting* to the *Evidence* of *Christianity*, then down comes your *Lay* with it; and we must all together turn *Deists*.

You say (as has been before quoted, p. 65, 66.) That if *Christ*, after he rose from the *Dead*, had appeared to the whole Congregation of *Israel*, &c. that this would have removed all *Scruple* from you; and that you would without all *Doubt* have believed him. And now, I beseech you, have you not had as *miraculous* Confirmation of him, as even this which you require? Was not the *visible* Descent of the *Holy Ghost* upon him at his *Baptism*, and the *audible Voice* from *Heaven*, before all the *People*, telling them, from the Mouth of God, *This is my beloved Son*, &c. was not this a much stronger Indication from God, than if a Man, formerly *dead*, had appeared? Might not one Man be like another? Have not many been deceived upon that *Point*? Were not the *Apostles* hardly brought to believe it, even by many *Miracles*? Would there not be more Questions to be asked in that Case, than in such a *visible Apparition* from *Heaven*, before the
Eyes

Eyes of so many People, and of Words spoken from Heaven in all their Hearing?

Our blessed Saviour said to some of your Fathers,
That if they heard not Moses and the Prophets, neither would they be persuaded, though one rose from the Dead. And the Reason is plain, because the *Proofs* for *Moses*, &c. are more *indubitable* than the *Apparition* of a dead Man.

But do you want even this Proof? Did not *Christ* appear, after his *Resurrection*, to above five hundred of your Fathers at once? And has not this been attested by a *Multitude* of *Miracles*, wrought by those of your Fathers who saw him, who eat with him, and conversed forty Days with him, after he rose from the Dead? Did he not appear to *Paul* from *Heaven*, after his *Ascension*? If not, would not some of those *Jews* who then journeyed with him, who saw that *Light* above the *Brightness* of the *Sun*, and heard the *Voice*, though not the distinct *Words*, of him that spoke to *Paul*; who were struck down to the Earth, and greatly terrified; who saw *Paul* struck blind upon the Spot, and led him by the Hand into *Damascus*; would none of these have discovered the *Cheat*, if all this *Story* had been a mere *Invention* and *Forgery* of *Paul's*? Would none of these have done it, who were so far from being favourable to the *Christian* Side, that they were then going along with *Paul* to persecute that Way, even unto the *Death*? Would they not have done it, when *Paul* trumped it up, and the *Christians* laid such Strefs upon it, that it is told at large in three several Places of the *Acts*? Chap. ix. xxii. and xxvi. when *Paul*, within three Days, began to preach *Christ* in *Damascus*, and confounded the *Jews* there, where those who journeyed with him were then present, and might have confounded him, if they had denied that Matter of *Fact*, when he adduced them as *Witnesses* of it. But, above all, the *Miracles* which *Paul* wrought, as great even as this, do vouch his *Truth* in this Matter; seeing they are deduced to us with all the four Marks before-mentioned, which do

infallibly

infallibly demonstrate the *Certainty* of any *Matter of Fact*.

Moreover consider, that all these *Witnesses* to the *Resurrection* of *Christ* were *Jews*, and none other. It has been before observed, that *Christ* preached to none but the *Jews*, before his *Death*: So, after his *Resurrection*, he shewed himself to none other but to *them*: And from the *Jews* only have we *Gentiles* received the Knowledge of his *Resurrection*, and of all the *Gospel*. This is a *Tradition* of the *Jews*; and deduced through a greater Number of them, and their *Posterities* (as before has been shewn), than there are *Jews* who now stand out against it. These reject the *Tradition* of their *Fathers*, upon which they now lay the whole Strefs of their Religion: And are Proof against those Convictions which have converted the *Gentiles*. The *Christian Jews* did not set up *Christ* for their *Messiah*; they chose not *him*, but he chose them. They *John xv.* knew him not to be the *Messiah*, till they 16. were convinced by many *Miracles*: They understood not the Nature of his *Kingdom*; but were brought by him from their Notion of *reigning*, to that of *suffering* with him upon the Earth. Therefore these are to be less suspected than those others of your *Fathers*, who set up *Messiahs* for themselves, in hopes to reign with them in the Land of *Canaan*; and have been as often *deceived*, and suffered miserable *Destruction* by it.

But, as before has been argued, there is no such visible Means in the World to bring them to that *temporal Grandeur* which they expect; and the *Nation* of the *Jews* to that *universal Honour*, *Supereminence*, and *Dominion* through the *whole Earth*, as their *Conversion* to *Christianity*. Then will *Christ* be not only a *Light* to the *Gentiles*, but the *Glory* of his People *Israel*.

But chiefly, and above all, I earnestly recommended to you *Jews* the Consideration of your *eternal State*; towards which you expect no *Benefit* from your *Messiah*; and yet without whom, you can give no Account how you shall be *delivered* and *purged* from those *Sins*, for which there were no *Sacrifices* or *Expiation* under
the

the *Law*, as has been discoursed before. There was none for those who fled to the *Cities of Refuge*: Nothing could deliver them from thence, but the *Death* of the *High Priest*. xxxv. 25. Which was a plain *Type*, that nothing, but the *Death* of our great *High Priest*, can deliver us from the *Guilt* of *Sin*. The like *Parallel* might be carried on through every Branch of your *Law*, pointing to the *Messiah*: But that would divert too much. You have only a few *Instances* here. The Whole would take up a *Discourse* longer than all I have written to you.

I wish even the *temporal Glory* of *Israel*; and should rejoice that, in the Day of their *Conversion*, I should be found among those who are sprung from their *Stock*, and shall exult to reassume our *antient* and most *honourable* Name of *Jews*.

And let the *chiefest Glory*, as in *Heaven*, so on *Earth*, be to those of you who shall lead the Way, and be instrumental in the *Restoration* of the *Families* of *Jacob*.

F I N I S.







the 1990s, the number of people in the world who are undernourished has declined by 100 million, and the number of people who are malnourished has declined by 200 million.

There is a growing awareness that the world's population is growing too fast, and that the world's resources are being depleted too fast. The world's population is growing at a rate of 1.2% per year, and the world's resources are being depleted at a rate of 1.2% per year.

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